EASTER GREETINGS

THE A. M. E. ZION QUARTERLY REVIEW

RELIGION IN AMERICAN LIFE

by Dorothy Thompson

Among thoughtful people of various creeds, and even of no creed, one can discern a growing consciousness and conviction that the world crisis is, fundamentally, neither economic nor military, but moral, ethical and religious.

It is, I think, an error to attribute this crisis to "communism," or to believe that it has suddenly broken out as the result—for instance—of two world wars. That is putting the cart before the horse.

Communism was born in the middle of the nineteenth century, a very great century in many ways. Preeminently it ushered in the industrial age, and age of science, and rapidly advanced the belief in a materialistic and mechanistic universe and philosophy of life. Karl Marx was by no means out of tune with this age. Although he was a revolutionary radical, the basic assumptions of his work were the basic assumptions of his times, as they are still to a very great degree the basic assumptions of our own.

The belief that man is an economic animal and that his life and culture are determined by the institutions of material production, was accepted by Marx's opponents as well as by his partisans. That the good life was the rich life—rich in material things—was the logical continuance of that line of thinking. It was also, then, logical to assume that if the ownership and control of the means of production could, by being divorced from the profit motive, assure abundance for all, all the evils in the world—both good and evil being economically inspired—would fade away, and man would return, as it were, to a kind of idyllic condition, to a greatly improved Garden of Eden.

Marx, like many idealistic philosophers, reared an imposing logical structure on an assumption. For years it was the logical structure that was attacked by his opponents. It is only now, after actual test of his theories, that it is becoming daily more apparent that the fault lies in the assumption, not in the logic built upon it.

Man is, among *other* things, an "economic animal." But it is only at the most primitive level of existence that he is wholly, or even primarily, purely "economic." A man in cruel imprisonment, kept on rations approaching the starvation level, thinks only of food. But human beings, even at the instinctive level, with a modicum of their digestive needs fulfilled, and with fairly adequate protection against the elements, in the form of clothing and shelter, have set at least two other basic urges: the urge to be recognized as unique and apart, which is the *ego;* and the sexual urge.

These urges are not, in themselves, either good or evil. The economic urge—the will to prosper materially—is both the father of greed and the mother

of invention and initiative. The ego can make a person into a glutton for power over his fellow men, or into their greatest benefactor. The sexual urge is both the parent of crime and the founder of the family; it can be sublimated at the highest level of love, into beneficence and art, and it can crop out in criminal insanity.

Human culture, as I see it, is created by the sublimation and canalization of these urges, which are parts of man's animal inheritance, into expressions compatible with his mental and spiritual growth, his personal happiness and joy, and his peaceable adjustment to the community.

All civilization rests upon the cultivation of inhibitions. So do all freedom and security. An uninhibited society is a savage society, a jungle in which no one is either free or safe.

The function of law is to impose such inhibitions. The law is a series of Thou Shalt Nots, and the weapon it wields is fear of punishment. But law is, itself, only the codification of existing states of consciousness and conscience. If the conscience of a society does not support the law, the law will not function.

But whence comes conscience?

We live today in a society which has the highest standard of living, and the widest distribution of the fruits of production, ever enjoyed by a human society in the history of mankind. Yet it shows, at the same time, an appalling crime record, and at every social level. Those entrusted to enforce the law are found to be on the payrolls of the lawbreakers, and government proves itself adept at circumventing the spirit, if not the letter, of what it would impose on the society it governs. Mutual mistrust is widespread. Loyalty is in question. A cynical frame of mind prevails that "every man has his price," and that behind every word and act is a mercenary or power-seeking ambition. Parents struggle for any degree of authority over their children, and many even welcome the induction of their sons into the Army in the hope it will "teach them some discipline." We find out that thousands of teen-agers are dope addicts.

And throughout our society is an undertow of almost hysterical fear—fear of one's own state and other states of Russia and of communism, and, indeed, of life itself. "Emotional and maladjustment" reveals itself as the most prevalent American disease, and while we make drives against cancer and infantile paralysis. the psychiatrists are flourishing.

A society in such a condition is one showing symptoms of disintegration, a society out of focus, because it has no frames of reference, or basic loyalties to which the masses of its people give natural, unconscious allegiance.

In a sound society, loyalists are inherent. They cannot be established by loyalty oaths. Nor are they encompassed by loyalty to a government, or to a

constitution. They are loyalties to a spirit which must constantly animate governments and constitutions if these are to retain their authority.

And authority can be exercised by a minimum of coercion only if it ratifies the moral authority already present in the mind and soul of a society—only if there is a strong and widespread conviction in the people themselves of what is right, good and permissible, and what is wrong, evil and intolerable.

Now, there is no historical example of any nation, tribe or society reaching and sustaining a high level of human culture, or even long maintaining its cohesiveness, without faith, belief in or acceptance of the probability (I am putting this as undogmatically as possible) that moral sanctions exist above the human, the visible, the material, the tangible. As far back as we have any records of man as man, we find him, and his societies, concerned with the conviction that spiritual forces mold human life and conduct. And as far back as we have any records, we find man as a being of thought and spirit concerned with the question, "Why are we here? What is the meaning of life and the purpose of existence?"

People and societies who cannot see any purpose in their existence beyond the material and the tangible must live chartlessly, and must live in spiritual misery, because they cannot overcome the greatest fact and mystery of human life, next to birth, which is death.

The answers cannot be proved by science—although modern science has already blown up the nineteenth-century assumptions of a material and mechanistic universe. The answers must come out of the spiritual experiences of man through the ages, the experiences which have produced the great religions.

A secular and materialistic age has scoffed at such experiences as "superstitions" or even as symptoms of madness, as though Jesus, Amos or Francis of Assisi—or Gandhi—were less sane than, say, Harry S. Truman; or as though an experience of truth born out of the most concentrated effort to shake off oneself and open every pore, every brain cell and nerve to messages from the unseen world, were not an experience. The attitude is not itself "scientific," for it rejects evidence merely because it cannot explain it. The knowledge of the prophets, the seers, is just as "real" as (though much rarer than) the knowledge that is won from the test tube or the telescope, though it is acquired through a different medium of insight.

It is my conviction that this country can recover its poise and serenity only when it refinds its religious loyalties, whether these can be centered in the Jewish prophets or the revelations of Christ, and these loyalties come to suffuse the whole of civilization.

This requires, among other things, a fundamental re-examination of our education. It has been secularized to the point that our schools not only shut

out all religious or spiritual influences but increasingly encourage agnosticism and atheism.

A concept of the separation of church and state has grown up which, if it goes on, will finally result in our withdrawal from Judeac-Christian civilization altogether.

An education which does not admit even reference to religious experience and inspiration is a failure even of education in a quite narrow sense. No one can understand Western culture at all—the culture that is threatened as never in its millenial history,—who does not understand its religious bases and the religious assumptions on which its very laws are based. No one who is not familiar with the major prophetic passages of the Bible can possibly read with comprehension much of the finest English literature, which is replete with Biblical allusions. How in the world can any child make head or tail out of Lincoln's great Second Inaugural Address who does not understand the quotations uttered without "Quotes" that come directly from the Scriptures, and the frame of reference in which they were originally made?

Can some of the greatest music of Western civilization be divorced from its inspiration: the great passion music of Bach; the Missa Salemnis of Beethoven; the Requiem of Verdi; the Elijah of Mendelssohn? Must one be a Roman Catholic to recognize that the Mass is perhaps the only real immortal work of art that Western civilization has ever produced?

Are some of the greatest pictures of the world nothing more than decorative designs in form and color, to be taken apart from the spiritual atmosphere and faith which inspired them?

And is the function of education merely to train children for a job, and for the "correct" social attitudes" (whatever these may be at the time), or is it also to cultivate their minds and their souls, to refine their senses, and to increase their sensibility to the things that are good, noble and worthy to be emulated?

It is all very well to say these things should be "left to the church and home." The church cannot function on the peripheries of a civilization. Even communist states are willing it should drag out its existence divorced from the rest of life. The home has changed; in great cities it is reduced, for most families, into a functional apparatus for eating and sleeping in, not commodious enough to be a center of the child's life, which is increasingly spent in school, social activities radiating from the school, and in clubs and playgrounds.

The basis of all education must be training in character. It is character that determines the fate of societies—as the old Greeks knew when they said "Character is destiny," as the poet Housman knew, when he wrote, in A Shrop-

shire Lad, apropos of Victoria's jubilee, "Get ye the men your fathers got, and God will save the Queen!"

A supposedly God-fearing people (ourselves) who take the lead in founding the United Nations, whose Presidents take the oath of office on the Bible, but who were afraid to open the San Francisco Conference with a prayer lest it offend the Russians, deserve the United Nations they have got.

A God-fearing people, sure of its moorings, has nothing whatever to fear from communism. A nation spiritually adrift can be blown on the rocks by any high wind.

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The lists of the New York Annual Conference in 1831 showed that the following were members: Christopher Rush, James Matthews, Leven Smith, George Tredwell, Henry Draton, Charles H. Anderson, William Miller, Timothy Eatto, Jehiel C. Beman, Charles A. Boyd and George Garnett. The total membership of the church at the time was 1,016.

BISHOP JOSEPH J. CLINTON

Bishop Joseph J. Clinton was born in Philadelphia, Pennsylvania, October 3, 1823. He was married to Letitia Sisco in Pittsburgh, Pa., October 22, 1844. He was converted and called to preach in 1839 and joined the Philadelphia Conference four years later. He was transferred to the Baltimore Conference in 1855 having been ordained a deacon in 1845 and an elder in 1846 by Bishop Rush. He served the following churches: Trenton, New Jersey, Georgetown (D. C.), Pittsburgh, Allegheny (Avery Memorial), Philadelphia, and Baltimore. He was elected to the bishopric in 1856 in Phila-

Address Delivered by Dr. H. B. Shaw at the Dedication of The New Gymnasium at Clinton College, Rock Hill, South Carolina

Dr. Shaw is

Secretary of Home Missions and the Brotherhood and Pension Service

To the Bishops, General Officers, Presiding Elders, Pastors, Officials of the W. H. & F. M. Society, Members and Friends of the African Methodist Episcopal Zion Church—Greetings:

By the Grace of God we are met here upon a great and glorious occasion. We are here to dedicate this mammoth building to the Glory of God and the physical education and exercise of our youth today, tomorrow and yet tomorrow.

As we stand upon this threshold of magnificent achievement it is well that we take a retrospective view of the past, and candid evaluation of the present and a prophetic appraisal of the future. It has been said that if we are to fully appreciate the heights that we have attained we must measure the depths from which we have come.

As we thumb back through the pages of history and take inventory of the notable events, efforts and achievements of by-gone days, we find that in the year 1894, 57 years ago, a group of educationally minded pioneers led on by the sainted and lamented Reverend W. M. Robinson, D. D., founded Clinton Normal and Industrial College, a Christian institution named in honor of the late Bishop I. C. Clinton of Sacred memory.

Since that memorable day the dreams and visions, hopes and aspirations for Clinton College have been cherished in the breasts of the loyal sons and daughters of Zion Methodism who follow in the train of the founding Fathers.

During these 57 years we have encountered many difficulties that sought to impede our progress. Sometimes the nights were dark, the storms furious, and the days weary and long, but we have hung on to the faith of our Fathers to the utter astonishment of those who thought that our cause was lost and our efforts vain. As we recount the progress of the physical plant of this great institution, the buildings that have been built here over the years, and the wonderful and unselfish contribution made by those who labored in administrative office and class room, the faculty, and the trenchmen, those faithful Presiding Elders, Pastors and Laymen—through blood, sweat and tears they have come. They have labored with a flickering light of hope in their breast fanned by the wind of faith that though sorrow,

disillusionment, and sometimes disappointment might endure for a night, joy must, most assuredly would come in the morning.

The great Episcopal leadership given us in the past years must now come into focus for its full share of honor, glory, commendation and congratulation. The Bishops, our chief pastors, who have inspired us through the years; those who encouraged the pastors and the laymen when the going was hard, the hills high and the road long. This encouragement and inspiration has been given both by precept and example. I shall not attempt to call the names of the Episcopal leaders who have led us thus far on the way, suffice it to say that as one leader fell, he passed the burning torch on to his brother who received it with willing, ready and consecrated hands and carried it forward until we stand today upon this plain of accomplishment and view new horizons of future success and service.

As we consider our past achievements we find that the saga of our painful yet wonderful progress experienced during these 57 years cannot be properly told without inscribing in bold relief the combined accomplishments and contributions made by the noble women of South Carolina and throughout the length and breadth of Zion Methodism. Along by the side of their husbands, and, some of them going on alone, these heroines have earned for themselves a unique place in "Zion's Hall of Fame."

As much as I would desire to remain in the realm of fond reminiscences the clarion call of the ever present demands our attention and I must yield.

Those of us who are blessed with the privilege of being present at these dedicatorial services today, I am sure feel within our breast a peculiar joy and happiness, pride and satisfaction for the wonderful work done here at Clinton College, a Christian institution whose objects are: Quote—

1. Achievement of a body of knowledge in order to enable one to continue his or her studies in a school of higher learning.

2. Achievement of the ability to think clearly, objectively, and independently.

3. Achievement of the ability to comprehend readily and to communicate correctly ideas in the English language.

4. Achievement of the ability to appreciate and interpret the good life and create and serve the same.

5. Achievement of the ability to maintain mutually satisfying and creative relationships with other individuals and with social groups.

6. Achievement of the ability to meet with understanding and decision the group of acute problems which they currently face by virtue of their racial

identity, and to develop a perspective of race relations in America and in the world.

7. Achievement of a world view, including a theory with respect to the nature of the universe and a philosophy of life.

8. Achievement of an attitude of religion.

We are living in a world which seems to have gone mad—mad to the extent that it is frothing at the mouth and seems not to be infected with hydrophobia, but with a phobia which is brewed in the caldrons of hate and fear. As a nation, a world and a civilization we are most certainly living in the morning of a new era. The teachers, preachers, seers, prophets and pioneers of this new era are tearing at the very foundations of the old way. Segregation, prejudice, discrimination, and racial, creed and cultural intolerance are being attacked on every hand and side. Those who have been in the drivers seat for hundreds of years now see the hand writing on the wall and are sending for the soothsayers, the wise men, the astrologers and the interpreters to read the writing and tell the interpretation thereof. The interpretation still is: Thou are weighed in the balance and found wanting. Time is still on our side and the balances may still be tilted in our favor but the one way for this to happen is through Christ and Christian education. The founding Fathers of America thought they were right when they separated Church and State and when later on they took the Bible and God out of the schools. In their day and generation this concept seemed right and good. Those men were saturated with the God concept limited as it was. They could not even dream of a day and a generation when men, women and children would grow up in the homes and schools of our nation and not know God. They had not the faintest idea that one day a Godless nation would arise out of the east—denying God and defying the Christian nations of the world. They little thought that this nation would send out emissaries, possessing zeal and determination not unlike that of our missionaries, to train the unsuspecting to forget God and to forget the doctrine of the sacredness and dignity of the individual.

Hence we must cry aloud today more than ever before in church, in school, in state, and in every cultural area "back to the Bible and to God." In other days and under former circumstances this might have been a mere platitude, but today it is the call of dire and urgent necessity. The world is confused because we have lost our sense of equilibrium—only God can restore it in proportion as we yield ourselves to him. Science has destroyed the myth of the blood of one man being better biologically than the blood of any other man. There are different types of blood, of course, but is a fact that there are families where we will not find two members with the same blood type and if a blood transfusion were needed it would have to be sought from some source outside of that family—hence the life of the king on the throne might be saved by the blood of a beggar on the street whose blood is of the same type. The impact

of this truth is slowly being felt by our civilization today. However, we all remember that Jesus made the declaration that God hath made of one blood all men to dwell upon the face of the earth. Now, with the myth of the ties of blood kinship destroyed because of two or more persons being born of the same parenthood it is high time that we truly accept the Fatherhood of God as the one and only prerequisite of the universal Brotherhood of man. We are one in God and we must remain one or none.

Hence the need for Christian Education is more acute today than ever before in the history of mankind. We must not play at it. We must go vigously in it or die. The answer of Zion Methodism at Clinton College is that we go forward.

As we stand upon tip toe on the threshold of the future we leave the present and with the eye of an eagle scan the horizon for signs of a better day here at this citadel of Christian Education in Rock Hill, South Carolina.

I now quote from a publication recently issued from the office of President S. V. Moreland of Clinton College, who incidentally, with her staff is doing a great job here:

"About three years ago fire destroyed the classroom and science laboratory and left us almost without facilities to keep open. We did not know what steps to take and just what to do. After recovering from the severe shock, we divided a small library into four classrooms and managed to keep going. We then called in expert advice, the very best obtainable. The J. N. Pease Co., Inc., of Charlotte, N. C., Architects and Engineers. Col. J. N. Pease, President of the company came to Clinton and after looking over what was left after this devastating fire, had this to say: 'There are two ways to go about this problem, one is to "patch up" what you have, it may serve you for a while. The other is to build an adequate plant that will serve you well for years to come. One is temporary, the other lasting, one will find you facing this same problem in a few years and the other will solve your problems.' It is needless to say we saw the wisdom of attempting the permanent solution. As a result of this decision the engineers were called upon to make a topographical survey of every foot of the campus. With this information in hand the architects gave us a 'campus plan.' The plan calls for five buildings: (1). An administration building containing (8) eight classrooms, a science laboratory, offices, study hall or reference library, a gymnasium that will accommodate all indoor sports, girls' and boys' locker rooms and showers, physical education office and gymnasium storage. It will also serve as an assembly room, little theatre and chapel. (2). A girls' dormitory that will accommodate one hundred girls teachers and supervisors apartments, guest rooms, dining hall, kitchen and rooms for home economics and art. (3). Boys' dormitory, that will accommodate one hundred boys and contain shops, etc. (4). An addition to our library that will afford periodical, reference, circulating, conference, bindery and small assembly rooms. Last but by no means least is the church. It will

occupy the most outstanding and important place on the campus. The annex to this building will include the school of religion and its activities.

"This our hope. We must not fail! For more than fifty odd years we have labored to render service to the church and community of which we are a part. Considering what we have had to work with, we think the concensus of opinion is that we have at least been faithful. We believe our record over the years warrants us calling upon all to help us rebuild our physical plant in this emergency. The task will not be easy and yet not very hard: we have eliminated all things that are not absolutely necessary, because of this it is estimated that little more than $500,000.00 will build the entire plant."

Today the dreams of those who planned, worked and suffered here at this great institution are partly realized. We have come to dedicate this magnificent structure to the glory of God and in honor of one of the greatest and most beloved Bishops in the long history of Zion Methodism, The Right Reverend John W. Martin, Presiding Bishop of the Third Episcopal District of the great African Methodist Episcopal Zion Church. This great history-making event is significant and I will say, unique in more than one respect. First it is indeed gratifying for us to know that the Presiding Bishop of the Sixth Episcopal District is broad enough, brotherly enough and Christlike enough to allow this beautiful gymnasium to be named in honor of his illustrious predecessor in due recognition of the work done under his administration. But when the record is finally written by the Secretary who make no mistakes the name of the Right Reverend Walter William Slade, the Presiding Bishop of the Sixth Episcopal District will be among those at the very top of the list. These are indeed noble leaders of whom Zion Church is exceedingly proud.

It is indeed proper and fitting that this building be named the John W. Martin Gymnasium because in its grandeur, immensity and sturdiness it is so like the honoree of this occasion. I was happy to be present at the meeting of the Board of Trustees when the motion was made, entertained and carried to the effect that this building be so named without a dissenting voice or vote.

I could now happily engage in a long period of praise and adulation of our worthy friend and guest today, but after I should have spoken at long length the half would not have been told. His consuming passion in Zion Church is to do a good day's work. The Bishop, the Presiding Elders, Pastors, Members and Friends of the Sixth Episcopal District and more particularly of the South Carolina, Palmetto and Pee Dee Conferences, are saying not only to the church but to the world that John W. Martin is doing a good work, and as Nehemiah said of old, "I am about a good work and I can't come down."

I cannot come to a close without using two great quotations from Bishop Martin that will always be remembered in Zion:

"Early starting beats fast running,' and, "No excuse for not doing will ever equal doing."

If the athletes who pass through this building will forever keep these sayings in their hearts as they strive for mastery in the field and in life they shall never know defeat.

God Give Us Men

God give use men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

—Josiah Gilbert Holland.

We thank God that He has given us such men in Bishops John W. Martin. and William Walter Slade.

BISHOP J. J. MOORE

Bishop J. J. Moore was born in Martinsville, Virginia, in 1811. He was married in 1837 in Harrisburg to Mrs. Frances Berger. He was converted in 1824 and called to preach in 1826. He joined the Philadelphia conference in 1838 and served the following churches: Huntingdon, Pa., Lewistown, Pa., Gettysburg, Pa., Chambersburg, Pa., York, Pa., Philadelphia, Pa., Baltimore, Maryland, and San Francisco, California.

He was ordained Deacon in Philadelphia by Bishop Galbraith, an Elder by Bishop Rush. He served as President of the Missionary Board and teacher in a Theological school. He was elected to the bishopric in Washington in 1868.

The Hour Has Come for a New Interpretation of the Time in Which We Live

by Reverend J. F. Dunn

Minister, Wesley A. M. E. Zion Church, Akron, Ohio

As we approach another session of our General Conference and pause here to review our great heritage bequeathed us by our Fathers, one cannot observe things about him without being keenly aware that something special needs to be thought and said, not to each delegate selected but to the leadership of our heritage. Something needs to be awakened in the frame of mind of our trusted churchmen, for what may happen in Brooklyn will be passed on to those who will come after us. Let it not be said that our doings there prompted a way of life too much weakened in its moral tone, nor that we laid the groundwork for a creeping paralysis of moral integrity which nullifies the former good. Already the despairing eyes of all around look to us with hope fading from their hearts and minds. It was after the triumphal entry of Jesus into Jerusalem and the cleansing of the Temple that Philip and Andrew told Jesus that certain Greeks desired to see Him. Jesus replied: "The Hour is come that the Son of man should be glorified." Jesus was talking about the hour of opposition, the hour of obligation, the hour of opportunity, the hour of operation, the hour of optimism, the hour of interpreting the time, the hour for great leadership and the hour of wrong emphasis.

As to the hour of opposition: on every side the church is being attacked. Liquor dealers and beer barons are trying to make this nation and our soldiers a drunken nation. Gambling syndicates are trying to prostitute our people and the church for their own interests. Pseudo-statesmen are creating racial prejudices. Some of those who wish to live according to Christ and the Sermon on the Mount are being vilified by those who wish to make the church the great agent of "ism" to which they subscribe. All over the world atheistic communism is trying to build a new order by attacking Christ's methods and His Church, while secularism with its belief in pleasure and profits strike at the heart of our faith in a living God while the leaders of our nation sincerely believe that might, rather than the meekness of the Prince of Peace, will prevent war. These are just some of our oppositions. The General Conference of 1952 will face it as did our Christ and His Church in the first century. I pray and hope that as we represent the Church of the Living Christ that we are going to face its opposition with high courage.

Jesus realized His hour of obligation when He said: "Now is my soul troubled; Father save me from this hour; but for this cause came I unto this hour." He meant that He was going to be true to His obligation. He commissioned us, as representatives of our heritage to go as He had gone "As

my Father hath sent me, even so send I you." We have a great obligation to serve with patience, understanding and mercy for all our neighbors; that we be concerned about the spiritual, the political, the economic and the mental welfare of every person in our church and in our world.

Jesus also knew that the hour of opportunity for Him had come. He had wept over Jerusalem. He had seen the multitudes and had had compassion on them, fed them, taught them. His compassion had led Him to do this and now He was willing to make the supreme sacrifice for the body-hungry and the soul-hungry multitude. Multitudes in America are now hungry for bread for their bodies in the midst of plenty. At the same time multitudes throughout our area and the world are hungry for the heavenly manna for their souls. Today we face hundreds of communities which need pastors and churches and even additional churches. The harvest indeed is plentiful but the laborers are too few. The question arises in my mind, will we be true to this hour?

We have the greatest evangelistic opportunity we have ever had. America, as never before, and the whole world for that matter, is now yearning for a mass movement back to Christ. The Holy Spirit is working in this nation. I believe that God is trying to give us another chance. This is the hour of opportunity to win children, youth, young adults and families to Christ by the utilization of all methods of evangelism. My friends, make no mistake about this, the world is in a chaotic condition largely because of our neglect.

This trouble has many angles, but the basis of all can be traced to the home since in the whole Christian era the home is the yardstick of progress. Nations have advanced in civilization in proportion to the purity and strength of the homes of the people, and they have declined just to the extent that the home has been neglected and corrupted. That which we need today above wealth and land and power and even learning and position is a great recall to the fundamental task of creating a race of people with loftier ideals and more unselfish hearts than ever appeared before. I can see no other way by which that service can be rendered but by exalting and enriching the home life of the people. A Christian home and only a Christian home can produce the soil of reverence and righteousness and love out of which noble characters and a good world can grow.

It is true that fathers and mothers do not need to wait for any further call or appointment to become religious teachers in their homes. God has already called them through their qualifications and ordained them by virtue of their relations to their children for a priestly service as sacred as that of any Bishop or Minister. Parents are in truth God's priests and prophets, but it is the Church's business to inspire them. At our General Conference what are we going to do about it?

In the home lies the supreme opportunity of the Church at this hour. Home is the mission field of every church member. No more apostolic call

was ever heard than this challenge that comes to the General Church now; to devote herself to the exaltation of the home; to the moral education of that home and to establish the Kingdom of God in it.

Whither goeth Zion after the General Conference of 1952? Our preparation until it assembles and that which we may do there may indicate the supreme opportunity of the A. M. E. Zion Church for all time. The home is the field wherein the long delayed triumph of the church is achieved. Let us see to it that the General Church rises to this Call of God and occupies this field with apostolic zeal. If this is done we shall see a great outpouring of religious power which shall sweep over the land as Jerusalem was awakened by Pentecost.

Again, my friends, this is the hour of great evangelistic operation. Jesus had a world-wide program of evangelism; "Go ye therefore, and teach all nations." John Wesley had a worldwide program of evangelism; "The world is my parish." The Bureau of Evangelism, headed by the Guiding Fathers of each Episcopal District, with their helpers, the General Officers and Presiding Elders, along with the Pastors, can render a great service. The Church's spiritual sources and fountains through which the Holy Spirit leads souls into the light of God's love could lead us all in a great united evangelistic mission. A movement would be born. Here, a combination of pulpit visitation, educational evangelism could be utilized to good advantage for the purpose of getting new converts to be active in the home and all the departments of the Church. Visitation evangelism should start at the beginning of the Advent season. This should mean the united effort of the Bureau of Evangelism, Home Missions, Christian Education, Church Extension, the Staff of the Woman's Home and Foreign Missionary Society, the Editors of the Missionary Seer, Star of Zion, Quarterly Review, Church School Herald Journal and Varick Christian Endeavor literature. Through this combined effort we should get thousands of new converts to give themselves to Christ and unite with the Church on Christmas Sunday. Incidentally, the Church should make Christmas a Christian festival rather than a commercial fair. Follow this up, after an interval with emphasis on the Lenten season. The Hour of Opportunity is come, and it is a great hour.

This is not too sweeping for this period if we are willing to practice as well as preach a gospel of service, provided that we approach it as the hour of Optimism. If our General Conference, in May, is to have new meaning, here we need a planning Board or a commission of twelve persons with the optimism of Jesus when He asked His Father to "Glorify Thy name." An audible voice from heaven said: "I have both glorified it, and will glorify it again." Our blessed Savoir said, "And I, if I be lifted up from the earth, will draw all men unto Me." This is Holy optimism, my friends. We cannot face the hour of obligation, the hour of opposition, the hour of opportunity and the hour of operation without the Holy optimism of Jesus Christ.

The planning board, commission or committee would scan the entire field I have pointed out some of our needs and resources for meeting these needs. Let us now build a program in keeping with the changing times and work out a budget that will enable us to do the job. . . . . .

If we are interpreting the time correctly, if ever in our national life words matched with deeds should be thunderbolts of power and action it is now. Perhaps we are living in the crucial day of the long centuries. We are confronted by a world force that would not only do away with human freedom, but also do away with God. Surely these are days for work and words uttered with power, burning words and deeds for those of us who profess to be God's children, and warning words backed up with deeds for those who have no personal knowledge of Him. "How is it that ye do not discern this time."

The Reverend J. Dallas Jenkins, pastor of Avery Memorial Church in Pittsburgh, Pa., has the finest program for the purpose I have stated that I have ever seen.

The first half of the 20th century is now history, let us look at it briefly. In the beginning of this century our generation went into the far country of humanism; out there we found a world gradually losing the Christ of God, we were morally wrong. Then we went into the far country of the sinking sands of liberalism, there we found we were socially wrong. Then we went out to eat the food at the swine pen of secularism and in that country we found that we were religiously wrong. And now the world is in a mess.

I make this appeal to the General Conference through you: Let us go back into our Father's house and tell him that we are not worthy to be sons; and He will have compassion on us and make us Sons. . . . Let us go back into our Father's house, which is built on the fundamental rock of an everlasting faith in a loving God, who is our Creator and Redeemer and Judge; and He will understand. . . . Let us go back into our Father's house and eat the fatted calf of the sacred and the spiritual which only He can give. We know the way: and He will gladly receive us. . . . Let us make these next 49 years of the 20th century the finest hour, golden years for Christ and His Church. Homes will be saved, and the race armaments will stop. If we are to succeed in this, we must advance into this hour with prayer, faith, and complete sacrifice. If we do this we will see a mighty spiritual awakening throughout Zion.

This I believe is God's plan, and to carry it out I see a Great Need for a Great Leadership. The time in which we live calls for a strong and wise, experienced and consecrated leadership. Great leadership throughout the world has become so rare that sometimes we seem hurriedly to be approaching the fulfilment of God's Word in Luke 21 (R. S. V.) "Upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world."

We face a time for words of wisdom and warning, a time when selfishness and political maneuvering should be thrown to the wind, a time when words backed up with deeds and unselfish thinking and power should be spoken to the multitudes of this nation. Jesus told the Pharisees and Sadducees they were weather-wise, but spiritually blind. They did not discern the time. We are so busily engaged with worthless organization methods and ritualistic forms and hand-picked committees, and social theories, fame and power publicity, that we lose definite touch with the world conquering Christ.

Lastly we are putting emphasis in the wrong place. So often I have heard these words: "I am going to put Zion on the map." Every time I hear that, I say deep down in my heart that any man whose motives are no higher than that has no business in any official position in any church, certainly not in the Ministry of Jesus Christ. We must put God in the human heart, that is the only profitable map. Once upon a time the emphasis was on "Conversion to Christ," now it is on added numbers and assessment. The emphasis rightly belongs on the New Birth and the building up of the Body of Christ.

In these days of dishonesty in business, gambling and bribery among men in high places, peddling of narcotics among school children: I wonder if we leaders of today discern the time. The General Conference in May should definitely provide for the most daring and determined evangelistic advance in her history, with the emphasis on a regenerated life. Instead of retiring Bishops and wounding and chilling the spirit of those who have given their youthful lives to the church, let them continue to work if they wish to continue, and if they are physically and mentally able. If they are not physically and mentally able; let us create jobs for them as counsellors writing tracts.

We have a noble group of Bishops and General Officers. In fact Zion Church is far richer in knowledge, character and experience than perhaps most of us know or think. Here we have twelve Bishops; twelve missionary Supervisors; then full time and one half-time General Officers, representing our various departments; ten general missionary officers, working in the Home and Foreign fields. We have scores of well-trained teachers in Livingstone, Clinton, Jr., Lomax-Hannon and Atkinson Colleges, plus Dinwiddie Normal and Industrial Institute, Walters Southland Institute, Johnson Memorial Institute Several competent secretaries work in the various offices and hundreds of well-trained workers are found in local churches. Here I have listed fifty-three well-paid men and women aside from those who give time without material reward. These persons are elected either by the General Conference or by the authority of the General Church. Most all of these people, especially our General Officers, in all the departments, could easily be used in helping to further the Kingdon of God and its cause. The pastors feed all of them, their load could be made more comfortable.

Here we find a great need for a Bureau of Counsellors. It should be

headed by our retired Bishops and when we have none it could be kept alive by the Board of Bishops and General Officers and our worthy steady women. The brilliant, wise, experienced men of our church (like Bishop Wallace); the women rich in knowledge and in character are thrown out in the name of God for the best interests of our church—simply because they have made rich contributions and served well.

Think about that silly law, born out of revenge and misunderstanding, "Automatically retired at the General Conference nearest the 74th birthday." A man selected to represent Zion among the best scholars in the world, able to translate the Bible from Hebrew and Greek into perfect English, men who have behaved well and worked well; women with unimpeachable character and recognized by leading colleges as authorities are left out of office and reduced to no official standing in a Christian organization. My friends God would have us rethink this matter through and through and judge with candor, admonish with friendship, and reprehend with justice. The church needs these men and women and there is plenty for all of us to do. Let them alone and wait God's time. He will retire all of us as he sees fit.

This noble group should be required to write tracts of various kinds. Put out some real scalesmen's advertisement so as to help the pastors and local church people educate our entire membership as to the value of the church, the home and family life, the value of prayer and in general how to do a better job. They could write something of inspiration to help our young people find more joy and meaning in this world and in this great character building institution.

As we go to Brooklyn in May, 1952, let us pray that God may help us to imitate the Divine Plan which gave rise to this church, and birth to every useful art at our disposal. Let us keep in our minds the noble designs and plans which our former leaders laid down before us. Yes, let us also remember that they must now be improved upon by experience and time. These designs must produce work which will be the admiration of our age, and ages to come. Books, schools, and colleges represent one of the valuable branches of education which tends to polish and adorn the mind, along with giving limited authority and badges of honor. But progressive and constructive Christian education is of a morality that comes with an experience which age and age alone can give, plus the polishing and adorning of the mind. So let it go down in history after May, 1952, that our behavior and regular deportment merit the honor which should be conferred; for in our new adventure it will be expected that we will conform, and enable others to conform to the principles of our Founders, by steadily preserving in the practice of a worthy engagement as follows. To these duties we are bound by the most sacred ties.

In closing let me warn you that unless we do something more at this time than we have in some of our past General Conferences, I am afraid that our

Zion will cease to be in its place of leadership as planned and dreamed by our Fathers who bequeathed to us this great heritage. Remember that Zion Church has done more for our race through its educational facilities, missions, its intelligent misisters who have furthered race relations, old soldiers of the church who have saved thousands of souls through their sobering heart warming messages, and untiring laymen who cooperated with their ministers, than any other of our denominations.

We strive for greater heights by more careful legislation in order that these deeds will not go in vain.

"True Methodism is a spiritual whirlpool, which moves with strength and convincing power. It is greatly to be regretted when one discovers how Methodism seems to be losing its former power; leaning on crutches, begging, festivals, excursions, cake-walks, etc. It is believed, take away these things from some churches, they will give up their ghost—a lamentable plight. What seems to be the matter? Is the ministry losing power for good? According to some ministers, they must follow the notions of the people or get out, and they are conforming to the people's notions or getting out. We repeat our inquiry, What is the matter?

We partially answer this query by saying, one of our greatest needs is, training, training, training!

Our people have been deprived of early training, and at this stage of life, need the assistance of leaders who have had some teaching or training. The blind can not lead the blind in safety—it is a thing impossible so to do.

A great deal of the trouble our people are having in the south, and in fact, all over this county at the present time, is, chiefly, the reaction of poor leaders—selfish politicians. Our people need good leaders and the Christian ministry is the only source from which to expect consistent leading for years to come. To discharge this duty, the ministry must be trained, if not thoroughly trained, sufficiently so to be intelligent men.

The individuals who figured as leaders twenty or ten years ago, can not be successful leaders today. The day of their leadership has passed, and as the people become themselves somewhat intelligent, their leaders must, as a natural consequence, be more intelligent.

Brethren, our people need trained and intelligent leaders—think and say what you please, they must have them or degenerate; and degeneracy is not the order of this day and generation, we assure you.

From the Episcopal Address of Bishop J. B. Small
to the Allegheny-Ohio Conf. 1908.

YOUR LEADERSHIP EDUCATION SCHOOL

by David H. Bradley

This past year more than 700 Zion ministers and lay leaders, young people and adults, received certificates or course cards for attendance in Leadership Education Schools and ministers' institutes throughout our denomination. These church leaders came together for work and study because they realized that the task of the church daily is becoming more complex and more exacting. So they came, in eight different states of the South, to find better ways of teaching Christian Education to the members and communities of our denomination.

And this is not all, for in an estimated fifty communities Zion church leaders, ministers and lay people worked and studied with other denominations in community-wide projects to acquire the same techniques. But no matter where they worked or studied because of the close supervision of this method of in-service training the calibre of the work was the same and the content of class training was principally the same. This was accomplished through the united efforts of most major denominations working through the Leadership Education Committee of the Division of Christian Education of the National Council of Churches.

A new year now looms before us with an even greater desire to conduct more Leadership Education Schools and Ministers Institutes. Last year saw the denomination conducting eight schools, five less than in the previous year, 1950. Several of these will again be conducted in 1952. Other new schools should be considered. It is for that reason that the following article is published:

This past year you have no doubt either experienced or known about the Leadership Education Schools which the Department of Christian Education along with other cooperating agencies, such as the Home Missions Dept., the Bureau of Evangelism, and the Women's Home and Foreign Missionary Society, fostered throughout the denomination. Experience has taught us that the success of any school depends in no small degree on how well the plans are laid for your local school. It is regarding this planning that this article comes to you.

How Can We Arrange for a School?

The Christian Education Department is eager to stimulate interest in study for Christian service. Because of that, every indication of interest in a given area gets our immediate attention. Better informed leadership means a progressive and vitally active church. This is true not only of the ministry but of the lay people as well. So, if you are interested in a school in your annual conference or area enlist the interest of your bishop who will make

the request for the services of the Christian Education Department, Leadership Education Division.

Once this is secured it will be necessary for the area to actively promote the venture thru a special committee, made as representative as possible, whose major duty will be to make the plans for the school in your conference. Committees on Local Arrangements (the housing and feeding of those who will attend the sessions, the provision for the teaching staff, the place for holding the classes and open worship sessions of the school, and the charge to be made for these items), Finance (request the financial blank from the Department), Promotion and Publicity and Curriculum should be arranged for soon after the date of the school has been set (initial plans for the school should be made not less than nine months before the school is to be held.)

Promotion and Publicity

The sub-committee on Promotion and Publicity should be well aware of the fact that a successful school cannot be held without students. It is this sub-committee's job to see to it that the ministers and laymen are present in as large a number as possible. Remember, that it costs just as much to conduct a small school as it does a large one from the standpoint of faculty expense and initial arrangements. The denomination cannot afford to waste either time or money. Remember, too. that unless you get adequate value returns your school has been a failure.

In dealing with publicity and promotion the people of your area should know

THAT A SCHOOL IS TO BE HELD AT—(time and place) and the cost will be.....

THAT TO MEET THE NEEDS OF THE AREA THE FOLLOWING COURSES TO BE TAUGHT.....

.....

THAT THE SCHOOL IS SET UP TO MEET THE NEEDS OF
MINISTERS
CHURCH SCHOOL TEACHERS AND OFFICERS
YOUTH LEADERS AND THE YOUTH THEMSELVES
MISSIONARY WORKERS

They all are expected at your school.

What to Teach

Your Christian Education Department through the Division of Leadership Education will either map out your courses (according to the International Standard of Religious Education or the suggested program of the Home and Church Committee of your Denomination) or work with you in the outlining of these courses. Experience has taught us that a long range program of work should be considered and the committee should see to it that a given unit of study is accomplished over a period of years.

The Administrative Work of Your School

The Special Committee of your area, with the cooperation of the Bishop and Director of Leadership Education will designate the Dean of your school. The *First* year he serves in this capacity he is listed as the *Acting Dean* (this is done in order that the Division of Leadership Education can have an opportunity to approve his work, a regulation of the National Council of Churches). By writing to the Director of Leadership Education at P. O. Box 146, Bedford, Pa., the Acting Dean will be provided with a booklet of instructions regarding his work. He is expected to follow them as closely as possible. After the first year of service, if his work has been satisfactory, he is approved as Dean.

The Certification of Teachers

Teaching in Leadership Education Schools is not an easy task. The instructor must realize that he faces at the beginning many problems. He must do a good job in five days (two fifty-minute periods each day); he has no opportunity for day to day preparation after the school opens; he has as students individuals of various educational levels; most of them far removed from the days of disciplined study. Some of them must be well versed in the experience angle of their work so they will demand and should get workable solutions to their problems. For this reason the Division of Christian Education of the National Council along with your Christian Education Department will certify individuals as instructors only after exercising great care. Prospective teachers should apply to the Director of Leadership Education for Certification in their given field only.

After the courses and teachers have been selected for your school (not later than January of the year in which the school is being held if it is conducted in the summer) the teachers are required to obtain at once the texts for their courses and render monthly (to the Director of Leadership Education) reports of the progress of their home study. Sixty days prior to the teaching of the course or courses a program outline of each day's teaching unit must be submitted. After the course is taught we urgently request a report of what actually did take place in the class. This allows us to see the caliber of work actually done by the instructor as well as pass on any unique ideas which may have been employed.

Other Activities

Your area may want to see to it that a well rounded program is provided in each school. We would suggest that you explore the possibility of extra-curricular activities, utilizing whatever facilities may be available where the school is being conducted. Write the Department for suggestions.

Things to Remember

1. Your School's success will depend on the work done by the special committee.
2. You will need an adequate Budget.
3. The work done must meet the need.
4. Planning in advance outweighs any excuses.

LOST OPPORTUNITIES AND PRESENT DAY CHALLENGES

By Bishop Raymond L. Jones

A sermon delivered before the Board of Bishops, General Officers, Executive Board of the Woman's Home and Foreign Missionary Society and the Ministers' and Laymen's Council of the denomination at St. Louis, Mo., January 9, 1952.

In my moments of meditation, it came down to me heavily, that this message was to be delivered by one of our sleeping colleagues. We started the quadrennium in Louisville, Ky., with Bishop Walls as chairman. From Walls to Watson would have brought us up to date.

Two deaths, Bishop Alstork and Bishop Watson, make your humble servant the voice-piece of God at this period on the church calendar. If we accept the theology that things do not just happen (and I do) then, God has a message for me to deliver to you as we begin the last lap of the quadrennial journey in carrying on the work of the Master in the long line of leaders of our great Zion.

Keenly feeling the over-shadowing influence of Divinity like Paul, I sought my Arabia. And what I have to say this morning is born out of the womb of long hours at prayer and dedication to this particular task. My text is found in Matthew 26: 45-46 and reads: "Are you still sleeping and taking your rest . . . . . rise let us be going." (Moffatt's translation). My subject is: Lost Opportunities and Present Day Challenges.

One of the saddest scenes in the suffering life of Jesus was that of the experience in the Garden of Gethsemane. To have exercised faith in the man who was losing his popularity with the people, to have spoken the language of souls unmoved by impending clouds of danger, to be able to see beyond the sorrow of a good man on the cross would have given the sleepy disciples that something that would have caused their souls to awake and press with vigor. Because they lacked that something essential to wakefulness and vision the common call to close one's eyes and drift into the insensibilities of the world of forgetfulness and ease, took full control of the men whom Jesus had chosen to share with Him in the groundwork of this Divine Venture. What a privilege! What an opportunity! What a challenge! They were like Simon of Cyrene, compelled by the enemies to take a part with the Master in his struggles, but invited by Jesus himself to get in on the initial steps that led to His suffering, a climax of Love Divine—all love excelling. The experiences which followed are familiar to this group here assembled.

Jesus fought it out alone—then called them or shook them out of their sleep and gave them to know that they could sleep on and take their rest so far as that opportunity was concerned. Then he looked deep into their weakness

with an eye of understanding. He saw what they did not know or understand, slumbering in the corner of their dull minds and weak hearts and said to them, "sleep on now and take your rest . . . . " This chance has gone.

Think of what all this is about. He seems to be saying: "I am saving a lost world. I am redeeming lost souls. I am setting in motion the machine of the Christian era. I am getting ready to lift the veil from the sun for the light of a new day. Can't you see—can you see deeply enough to have stirred every fiber of your being? Every emotion of your soul? Can't you see deeply enough for the mind and soul to ascend the throne of your being and see the Son of God—Creator with the Father as Lord and Master?"

He wanted his disciples to do something big for him so that he might do something for the world through them. They were the nucleus of a great church to be; germs of a spiritual institution travailing in the womb of faith. The pressure of such a colossal undertaking and the deep emotion of such a soul reaching human movement should have awakened every nerve and set beating and pulsating every fibre of their hearts so that sleep would have been an impossibility. But not so. The big moment came and found them asleep. With pathos in his voice and regret for a lost opportunity in his heart he speaks the language of our text: "Sleep on now and take your rest." Realizing the human frailty of man, Divinity in all its bigness rose up and spoke the gospel of the second call—"Come, let us be going."

They slept and dreamed that life was beauty

They woke and found that life was duty.

Facts written and rewritten in our history of Zion when read and observed find the Master back in the Garden. Present day disciples are we.

For a better expression of the thoughts that arise in me, I could find no better background than this moment. Brought to this hour by the strange movements of the Almighty methinks I hear the Voice of Jesus as I study the history of Zion. I do not come as a critic for I feel too keenly that I am a part of all Zion is today—but I come to weep with you as we study the text in the light of our lost opportunities, our failures, then dry my tears and get ready to accept the present day challenges—"arise, let us be going."

1. What could have been—

Bishop Hood in his 100 years of the A. M. E. Zion Church covers the Church from Varick to the remembrance of many present here this morning. In those days there were giants in the church—pioneers—men wide awake with Jesus in the work of kingdom building. Chapter three of that thrilling history of Hood is divided into three periods. The first is the formation period of 25 years. This begins in 1796 at which time the A. M. E. Zion Church was formed in New York City, to 1821 at which time the itinerant system was fully established. The second period of 42 years, from 1821 to 1863 were the years

given over to intensive development when the church was extended into the Southland. The third or flourishing period of 33 years—from 1863-1896 saw the membership increased from 5,000 to nearly half a million.

The formation period found Francis Jacobs, William Brown, Peter Williams, Abraham Thompson and June Scott, Samuel Pointer, Thomas Miller, James Varick, William Hamilton and others not asleep nor disobedient to the heavenly vision. They laid the ground work—pioneered the way.

The Developing period found Varick wide awake as the first regularly elected Bishop and one of the official members who formed the Zion Church in New York in 1796. Then Christopher Rush in 1828 saw the vision. At this period we had grown to about 2,000 in the New York Conference. At the end of this period there were six annual conferences with about 5,000 members. Bishop Hood says of this period that the ministers were good preachers. Few would be called brilliant but a large portion of them could preach a good sensible sermon. Some were powerful awakening preachers. The annual conferences lasted two weeks and did institute work.

The Flourishing periof saw quite a number of our members in New Haven, Conn., who were from New Bern, N. C. These members were wide awake and urged the Bishop to send someone down to New Bern to look after our people there. About Christmas time 1863, J. W. Hood with 100 dollars from the mission board came South. In 1864 the North Carolina Conference was organized, embracing the states of North Carolina, Tennessee and all that part of Virginia south of the James River.

Zion began to spread her wings in 1865. Bishop J. J. Clinton carried Zion into Louisiana in 1867 and into Georgia. In 1868 he awoke to the opportunities in California. In 1867 he carried Zion to Alabama; in 1869 he organized the Florida Conference; in 1871 he organized the West Tennessee and Mississippi Conference. In 1879, J. W. Hood organized the Central North Carolina Conference, the fifth offspring of the North Carolina Conference. In 1881 Zion woke up again in Alabama when Bishop J. P. Thompson organized the West Alabama Conference. Other conferences organized in this early period were:

1881, Arkansas Conference by Bishop S. T. Jones
1883, Texas Conference by Bishop Lomax
1885, North Georgia by Bishop Lomax
1890, North Louisiana by Bishop C. C. Petty
1890, Missouri by Bishop Lomax
1891, South Florida by Bishop Lomax
1891, Western North Carolina by Bishop J. J. Moore.
1891, Ohio by Bishop J. W. Hood
1891, South Mississippi by Bishop C. R. Harris
1891, Palmetto by Bishop C. C. Petty
1892, East Tennessee and Virginia by Bishop Lomax

In those days there were giants in the land, pioneers, men wide awake to the opportunities of their day and generation. It was during this period Bishop Hood says the membership increased about a half million.

Time will not permit us to continue this historical travel—but schools were established, foreign work begun, departments became necessary—Zion was on the march.

I am not a chronic grumbler, but I do recognize facts. While here and there in the past 50 years we have had some growth and developments along some lines and through some departments (the last two General Conferences wrote history in the Pension Plan and the insurance plan), but I say there has been a stand-still in the organizing of new conferences, members taken in, schools developed, subscribers to church periodicals and church school literature and Denominational enthusiasm. So today we are trailing a losing second in the progress made by other Methodist groups. Especially have we been asleep in the South. I refer you to two disciplines—1948—one a Zion Discipline and the other, a sister denomination about a twin sister.

Here are the facts:

A sister donomination went into Savannah, Ga., in 1865. Two years after in 1867, we started in Augusta, Ga., with Bishop J. J. Clinton as organizer. Today, we have two mission conferences. We went into Texas in 1883 with Bishop Lomax. Today we have one mission conference with a general claims and educational assessment of $520.00 and fewer churches than we had when Bishop Petty held the annual conference at Calvert, Texas, the first Wednesday in February, 1893. There were eight elders and four deacons present at this session. One preacher was ordained and one minister was received; 14 ministers in all, more than twice the number my colleague had at his last session. . . . . The Florida Conference was organized in 1869 under Bishop J. J. Clinton in Pensacola, Florida. Today we have two mission conferences. . . . . .

We went into Arkansas in 1882. This conference being the first offspring from the Kentucky Conference . . . . . Today we have two small annual conferences. . . . . Oklahoma has three preachers. I say again, I do not make this approach to criticism, I merely desire to give you the facts and wake us all up to put on our strength and make our period of leadership one whose history will be of such, unborn generations will rise up and call us blessed.

Of Louisiana, Bishop Hood had this to say: "In 1871, four years after the Alabama Conference had been set off, it reported 10,124. In 1879 it reported only 1,680.

We may suppose that the exodus has much to do with the large falling off, but from the best information at hand we learn that we were unfortunate

in some of the men employed in this field, while other denominations were more fortunate. Today we have one mission conference.

"Arise and let us be going"—many here represent the leadership of the Church for the next quarter of a century. We would do well to appoint commissions to make a special study of the Church in the light of this age and generation and take time at the General Conference to legislate and follow up legislation for a bigger and better Zion.

This study would be made in the light of population trends. Reviewing such books as Gist and Holbert—on Urban Society, 1st and 2nd edition. Statistical abstract of the U. S., compiled under the supervision of Morris H. Hausen, Statistical Assistant to the Director of the United States Department of Commerce. The 1940 census, all literature on Home Missions, etc. Using the best we have in Zion and calling for the best available not of our own to give lines and form to our future procedure.

In a recent article in U. S. News and World Report we find the editor writing under the caption "Negro Migration Slows; Better Jobs in the South." "Things are looking up for the Negro in the South. As a rule he has a better job at better wages and a chance to improve himself. He is running into less discrimination. And, most important, he is far less inclined to leave his homeland to try his fortunes in the North."

"From the Mississippi Delta country they stream into Memphis, Tenn., or Little Rock, Ark., and there they tend to stop. The same movement is going on from Alabama farms to Birmingham and Bessemer; from Georgia farms to Atlanta and Augusta; from South Carolina to jobs in Charlotte, Durham, Greensboro or Winter-Salem in North Carolina. No longer do they tarry briefly and then move North, as they did during war days. Today more and more Negroes are content to remain in the South: Those who still go North are chiefly from eastern North Carolina and other non-industrial areas. They head for Eastern centers such as Washington, Baltimore, Philadelphia and New York.

"Not only can Negroes find jobs in the South, but the pay appears to be satisfactory. The chief wartime magnet that drew the Negro farm worker to the North was the difference between the 45 cents an hour he earned on the farm and the $1 or more an hour he could get in Detroit. That attracted an estimated million or more workers from South to North during World War II. The migration drew off almost all of the natural increase in Negro population that would have taken place in the South during the last 10 years."

"A growing labor scarcity is a big reason why the color line is breaking down in Southern industry. When an employer needs to add workers, the fact that Negroes are available gives them a big leverage. There are also a lot of voluntary programs that foster hiring and promotion on a merit basis, without regard to color. Those programs are backed by employers, some labor unions

and such organizations as the National Urban League, the Southern Regional Council and the American Friends Service Committee. Negroes are assured of a chance to work in the new 600 million dollar atomic energy plant to be built in South Carolina and already some of them are appearing in nearby Augusta, Georgia, looking for jobs that are not yet available."

In a recent article in the Christian Century, the editor has this to say under the caption of "Negroes Make Gains in the South."

"A report recently released by the Southern Regional Council makes encouraging reading. In a survey of 16 Southern cities, the council found a total of 6,487 Negro workers employed by the municipalities. While 5,590 of these are in service and unskilled classifications, 468 others are employed in professional and managerial positions, 71 are semi-professionals and 358 others are skilled and semi-skilled employees. Norfolk, Virginia, led the list in managerial and professional employees with 86. When one remembers that less than 15 years ago Norfolk was the scene of the fight-to-the-last-ditch effort to prevent Negro teachers from receiving equal pay for equal work when equally qualified, this figure takes on meaning. Atlanta, in Talmadge's Georgia, led the list of cities employing clerical workers. Richmond was first in semi-professionals, Norfolk in skilled employees, and Houston in semi-skilled workers. For over-all totals of municipal employees, Houston was first with 1,007, Atlanta second with 768, and Birmingham third with 649. The council reports that in all these cities Negro municipal workers had come to be considered as "a matter of course" by all segments of the community. This bears out what Lillian Smith says about her native south in an article "The Walls of Segregation Are Crumbling" in the New York Times Magazine for July 15. In ten years, she says, race segregation as a legal way of life will be gone from the South, vindicating the Negro American's devotion to democracy. We hope she is right.

I am conscious of the fact we know enough that needs to be done to keep us all busy for a generation. Since the present picture is not what we could have made it and many of us are disturbed let us retackle our problem from a new approach.

The bulk of our people are in the South. A scientific study of this section of our country with an eye single to give Zion a new birth among our people will strike a responsive cord. I think one of the first things to be discovered is the lack of men. Without preachers we can have no denominations. Some one said "where the school goes, the Church goes."

The minutes of the General Conference in 1908 held in Philadelphia has a healthy report from Livingstone College, W. H. Goler, President; Lancaster Normal and Industrial School, M. D. Lee, President; Zion Institute, Mobile Alabama, B. F. Wheeler, Principal; Walters Institute, Warren, Ark., J. W. Murray, Principal; Lomax Hannon, Granville, Alabama, S. B. Boyd, Princi-

pal; Greenville College, Greenville, Tennessee, T. C. Ervin, Principal; Atkinson College, Madisonville, Kentucky, J. W. Martin, President. Twenty years later the Secretary of Education, J. W. Young writes:

"The fact that the African Methodist Episcopal Zion Church has established twelve institutions of learning at strategic points in the South and Southwest for the training of our youth, is abundant evidence and concrete proof of our uncompromising stand in favor of training education."

"We cannot, however, rest on our oars, nor feel satisfied with present attainments. We face the unfinished task of endowing and maintaining our one College of standard rank, as well as properly financing the affiliated schools."

Enrollment of Students

During the quadrennium, the enrollment in our schools was as follows:

In 1924-1925	1555 Students
In 1925-1926	1792 Students
In 1926-1927	1444 Students
In 1927-1928	1292 Students
Total enrollment for Quadrennium	6,083 Students

Somewhere, somehow, somebody or groups have slept. Today we are lacking in trained leadership and educational machinery. These schools were wisely located but we let some die and others, poorly equipped and not standardized and supported to meet the hour, are sick. Livingstone College alone cannot furnish the leadership for all sections of Zion.

The big opportunity for five or six strong schools and Colleges and two or three large standardized Colleges to go hand in hand with Livingstone College has come. We are asleep. It is time to wake up. I am not the only voice that has called the Church to awake. A little less than a score of years ago the present Secretary of Christian Education said in his report to the General Conference in Greensboro, N. C.:

"Not any of our institutions has large enough enrollment. There is need of a compelling atmosphere in our churches, in our homes, in every district and larger meeting, in interest of attending our institutions."

"2. Continuous Educational and Promotional Program is needed. I am of the opinion that it is difficult, if not impossible, to raise sufficient funds for our institutions by merely staging rallies. There needs to be a well-conceived and well-directed program in process all the time, informing our constituents and churches, free of cost, of the needs, possibilities and achievements of our institutions and of their product. The moving picture, radio, singers, road sign boards, writers, may be utilized to this end, to great advantage."

Let us hear what our three senior Bishops said in 1928, on fire with zeal,

moved by the challenge and awake to the vision and prophecy of the new day. Bishop Walls said twenty-four years ago and I say again today: "If we would but make a way to secure men to back up effort and secure the Bishop's energy from being wasted, and if sufficient funds could be set aside, and assured for supplementing salaries of preachers and aid in the purchase of situations, in this seed-time of our Zion, and were conferences so grouped that we could be supported in building a school across the Mississippi that would be a creditable man-mill for our church, I would rather dwell and work with the people of the South-west now than be anywhere else in Zion, though it may cost my lift to do it. My face is toward the morning. I see the cotton fields and oil wells attracting the thousands of our dusky kin to cities that spring up as by magic over night. We cannot do it all in a day. But I see a church as of thousands in their membership in Houston, Dallas, Fort Worth, Texarkana, Waco, San Antonio, Oklahoma City, Tulsa, and Muskogee, Fort Smith, Eldorado and Helena, with churches in Little Rock and Pine Bluff replenished and enlarged and then, wheeling into the ranks with Missouri, Kansas and the Northwest, making California secure and giving Zion a second birthday and a new empire. Then shall east meet west, barren space shall be occupied for Zion and our national destiny will come to the glory that shall complete the fame of our founding fathers and we shall have an abundant harvest, to give posterity a noble summit from which to step to God."

Bishop Martin said 24 years ago and I say today: "Play day is over and all concerned must get at this task with a zest and zeal heretofore unheard of. We need, we must have men and money, and while we stress the need for money, the need of men is even more urgent. Men who have a passion for souls and an unconquerable desire and urge to build up the Zion Church are needed. If now the General Conference will deal with the work on the Coast in a business-like way she will find that it is not a gamble. It strikes me that it would be a master stroke if the General Conference during this session, would concern itself primarily with the work west of the river (meaning the Mississippi). We must find a way to plant Zion in all of the states between Missouri and California, and more especially wherever there is an appreciable number of our people who are not adequately churched. Let us link Arkansas up with some strong conferences in such a way that the strong may help bear the infirmities of the weak, and let us do likewise with the other small conferences. It is mere folly to talk about continuous districts so long as we have neither men nor money that such arrangement calls for. We must lengthen our cords and strengthen our stakes, and in order to do this, any of us, all of us, should consider ourselves clay in the hands of the potter," to be used.

Bishop Alleyne said 24 years ago and I remind you again of his appeal: "Somehow finishing my term of foreign service I do so with new moral resistance, a new light in my spiritual pathway, new dreams in my soul, and a new measure of faith in manhood and in eternal things. The imprisoned splendor

of my nature has found release and I feel that the hour has struck for Zion to march forward in her missionary journey to new music, attempting great things for God and expecting great things from God. I have felt the challenge of mighty undertakings. I have caught sight of a promised land now inhabited by giants and the road to conquest strewn with thorns and difficulties; nevertheless, I feel that we are well able to explore, appropriate and occupy in God's name.

O Zion haste, thy mission high fulfilling.

Cartright's intrepid soul is marching past. His body moulders beneath Liberian soil but his soul is marching on. Bishop Small, the seer, and builder of our missionary structure calls from across the Great Divide "take care of my African work; take care of Frank. My work, my work, don't let my African work fail!" Mrs. Wright, sleeping in the land where no poppies grow, but where, to mark the tombs of missionaries the crosses stand row on row, signals us "to hold the fort." Baby Pope, God's angel playing around the throne, restrains us from being false to our trust. Annie Blackwell, who was the new voice and gave our missionary zeal new setting, calls from out the shadows, "God:

Grant us the wisdom to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel
To strike the blow.

Knowledge we ask not; knowledge Thou hast lent,
But Lord, the will—there lies our bitter need.
Give us to build above the deep intent
The deed! The deed!

A million voices rise from throats of ebony, reminding us of our kinship and informing us of our responsibility. We have put our hand to the plow of African redemption and we dare not look back. We have opened our mouths in promise to the Lord and we cannot recall the vows thus registered. We must go on, we must give, and we must go, the fires of sacrifice must glow, "If these but serve to bring the burdened hearts to God."

Step with me back a score of years before the voice of Walls, Martin and Alleyne, who are now with us trying to awaken us to a fuller and active realization of our possibilities. And let us hear the voice of Bishop J. W. Smith who then was presiding over the Tennessee Conference, West Tennessee and Mississippi, North Louisiana, Arkansas and Texas Conferences closes his quadrennial report, nearly fifty years ago with a prophetic quote:

"As we close, let us drop into prophecy. The Southwest or Black Belt is a wonderful field for the operation of Negro denominations. The hearts of

the Negroes out there pulsate warmly for the Church of the Living God. To them it is a constant source of revelation and delight, of comfort and spiritual strength, of mutual affection and Christian unity, of self-denial for and ardent devotedness to God and His Church.

What a mighty empire is the West and Southwest. What opportunities are Zion's which is the incarnation of optimism and has a genius for achievement! Other Negro denominations have crossed the Mississippi River and are reaping a spiritual, numerical and financial harvest. Why not Zion? Thousands of our members who have gone from the Carolinas, Alabama and other places in the East prayerfully wait in faith, and hope, in tears for the coming of Zion. There is plenty of work in this forest of Lebanon, for the wood choppers and the architect and builders of the walls of Zion.

"Awake, awake; put on thy strength, O Zion." If the battle of Armageddon is to be fought to a finish in that Western and Southwestern country, the soldiers and conquerors of the A. M. E. Zion Church must leap into the conflict. The drums and trumpets of God's host are sounding, calling for volunteers to go West and Southwest. O Zion, hear the battle cry. To the front, take your proper place in the vanguard. Fall in line, keep step, mark time, forward march!

Let us go all out in the home-church and school for new recruits for the ministry and Christian Service. With an honest to goodness program of Evangelism. Let us go out for one-half million dollars for the training of Christian leaders and Home expansion. Let us wake-up! wake up.

Having a few weeks ago the inspiring privilege of sitting in the seat and praying at the Altar of John Wesley, the Father of Methodism, at Lincoln College, Oxford, England; through some process best known to the Maker who conceived the Idea of Methodism and injected it into the very blood stream and Soul Consciousness of the man whose Parish was the world; I too have met with Mr. Wesley's God, and my soul has been quickened by a strange awakening, and I have been made to feel anew, the Strange Warming of the heart. Having met with representatives of twenty-four branches of Methodism, representing 14,217,500 communicants from Europe, Africa, Asia, Australia and America I find myself obsessed with the feeling that we have slept by too many opportunities to strengthen the cords and lengthen the stakes of Zion Methodism. Jesus would have me say to you as we face another General Conference: Think—Pray and Act . . . "Arise let us be going." Let us be cognizant of the fact that we *shall* retrogress *if we do not advance.* Let us subdue the mighty current that has lulled us into the silent Vigils of complacency. Sleep not, behold Shakespeare's (Brutus) Prophecy that forecasts our Fate:

There is a tide in the Affairs of men
Which taken at the flood
Leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

On such a full sea are we now afloat,
And we must take the current when it serves,
Or, loose our Ventures.

"Arise let us be going."

May each of us say: As for me and my house we will accept the Challenge or we may have to say—As for me—I will accept the Challenge. Remember God and one can form a team that cannot be beaten. Arise let us be going.

RESOLUTION OF THE PHILADELPHIA CONFERENCE, METHODIST CHURCH REGARDING FORMATION OF NEGRO CHURCHES

"The Philadelphia Conference do advise and recommend that one of our Bishops do attend and preside in the African Conference appointed to sit in New York, as an African Methodist Conference under the patronage of our Bishops and conference, agreeable to the proper plan, (if the New York Conference agree with us,) to wit: 1. One of our members always to preside in said conference, or in case no Bishop be present, then such white elders as the Bishop may appoint, are to preside. 2. Our Bishops to ordain their deacons and elders, such as shall be elected by their own conference and approved by the Bishop, and educated for the office."

WHAT MANNER OF CHILD SHALL THIS BE?

R. P. Marshall

It was the eighth day after the birth of the son of Elizabeth and Zacharias, and the neighbors had gathered in the little house to witness the sacred ceremony of circumcision and name-giving. The elderly father sat smiling in the corner, but without saying a word, for he had not spoken since that day in the Temple when he had doubted the word of the angel who told him of the impending birth of a son. As the priest came to the words which would fix the name of the baby, he asked, in similar form to that used by Christian ministers today at the baptism of infants, "What name shall be given to this child?" and they answered, "Zachariah," for they took for granted that he would be named for this father.

But Elizabeth answered and said positively, "No his name shall be called John." Surprised and a bit indignant at this flaunting of the custom that the first male child should be named for his father, the neighbors bustled about and whispered among themselves. "We'll ask the father," they decided, and they brought a writing tablet to the dumb man and asked his decision. Eagerly he grasped the waxed board and the stylus and wrote in bold letters, "His name is John!" And then, as if the writing of the word given him by the angel had brought him back to normal, his tongue was loosened and he began to praise God.

The Bible account, written by Luke, that careful narrator of the life of Jesus, says that "Fear came upon all that dwelt round about them: and these sayings were noised abroad throughout all the hill country of Judea. And all that heard them laid them up in their hearts, saying, What manner of child shall this be?" We can easily imagine their amazement at the strange happenings in the house of Zacharias and we can sympathize with their curiosity as to the future of a child whose infant days were so remarkable.

I

"His name shall be called John," said his father. That, in itself, was worthy of comment. Why should Zacharias flout custom and bring into his lineage a strange name that had not been borne by any of his immediate ancestors? You and I know why he did it, but the neighbors didn't know, and possibly they were never told. This faithful servant of the Lord was obeying orders when he gave his child the name John, or, as the Hebrew has it, Jehohanan.

What's in a name? Well, sometimes I wonder. Have you ever noticed how many Methodist preachers are named John Wesley, and how many Presbyterians are called John Calvin? Or did you ever wonder if the fact that these two great men were named John had anything to do with their subse-

quent careers? Does the fact that a boy is named John make him any better? I'm inclined to think that it all depends upon John's parents and their training, but there is this point, that Methodist and Presbyterian parents who are sufficiently interested in the history of the Church to give their children such names will more than likely be enough interested in their children's welfare to give them religious training. And so you see the connection between the name and the character. It isn't any magic in the name; the power is in the consecrated love and training of those who gave the name.

The parents of little John were religious people. Zacharias was a priest in the temple; Elizabeth was noted for her kindness and consecration to God's service. They were, perhaps, next to Mary and Joseph, the saintliest people in all the world. When they gave to their infant son the name of Jehohanan they understood what it meant: the grace and mercy of Jehovah. How fitting that this strange child, whose birth should be a miracle and whose death should be a martyrdom, should bear this name!

The most solemn and beautiful moment in the life of Christian parents is the moment when they stand before the baptismal font and bring their children to be given a name and received into the Preparatory membership of the Church. We must not forget the parallel between the naming of John and the Christening of modern Protestantism. The very name, "Christening" is full of solemn meaning, for it signifies that the child is made a part of the Body of Christ, which is the Church. If the parents accept the responsibility of raising up their child in the Christian faith, if they train him up in the Church, if they live before him a devout life, then we may confidently expect that he will grow in grace and in the knowledge of the Lord.

Here is the meaning of Infant Baptism—that by such an act the child is sealed for Christ. The water of baptism possesses no magic power, but the act of dedication on the part of the parent and the act of simple submission on the part of the infant constitute a gift upon the altar of the Lord which may not be taken back. Remember this, you parents who once dedicated your child to God. Like the mother of Samuel, you gave him to the Lord. Do not take him back! It is a terrible thing to interfere in God's business. What did you promise as you stood before the minister with that dear little child in your arms? You said that you would bring him up as a member of Christ's Church, that you would teach him the meaning of this Sacrament, explain that he was dedicated to the Lord, and train him to go to church, to pray, and read the Bible, and, "by precept and example" you would seek to lead him into the love of God and the service of our Lord Jesus Christ.

How have you fulfilled your vow?

"What manner of child shall this be?" asked the neighbors of Zacharias and Elizabeth. That is the question we ask today as we bring before us these children for holy baptism. What John became was not the result of his name,

on his circumcision, but of the power of the Spirit working through consecrated parents and teachers. Thus it is that Infant Baptism is no magic guarantee of eventual salvation. The superstitious teachings of the Dark Ages brought about a change in the ruling of the Church concerning Baptism. No longer were many adults baptized, for the nations of the Western Europe had been formally Christianized, and millions had been baptized and made members of the Church. Their faith was weak, and their understanding of Christianity very poor, but they were nominal Christians. Their children were baptized in infancy as the Church taught, but the act was surrounded with much superstition. It was thought that baptism was necessary to salvation, and that the child who died before being baptized was in danger of losing his right to eternal felicity. Most minds balked at the thought of infants in hell, and the naive, yet kindly, conception of Limbo came into being, without any Biblical sanction or any arguments from the writings of the early Church Fathers. Limbo was the place to which unbaptized infants went, where they were not punished for something that was not their fault, but where they were doomed to remain for all eternity, with a measure of happiness but a lack of heavenly joy. They would not ever be able to see their Father's face. Neither in Hell or Heaven, they would be cut off from their loved ones and from their Lord.

Protestantism rejected the theory of Limbo as superstition, but found itself with the problem of what to do with the unbaptized innocents still on their hands. Calvin, with his terrible logic, denied that Baptism was absolutely necessary, but went to the other extreme of saying that, by God's foreordination, some infants would go to hell, no matter what was done for them, simply because God wanted it so.

Modern Protestantism has rejected the stern teaching of Calvinism and says only that it is the duty of Christian parents to bring up their children in the fear and admonition of the Lord. Some denominations teach that only adults should be baptized, on the assumption that infants are not able to make a choice or to exercise faith. Others stand on Jesus' words, "Let the little ones come unto me, and forbid them not, for of such is the Kingdon of Heaven." Surely, they say, if the Kingdon is made up of children and those with child-like hearts, the Church has no right to deny to these little ones what Jesus offered.

In the Roman Church, where infant baptism is accounted so important, it has been found necessary to make concessions in the matter of baptism. The act itself is placed ahead of the meaning, and, so important is the symbol that it must not be omitted on any account. If a priest is not at hand to baptize, then a physician or a nurse, or anyone, will do. Thus the material element, the water, is made of more importance than the spiritual act.

Protestants do not accept this teaching. They agree with their ancient

doctrine that Baptism is important and should be administered to all children as soon as possible, but they hold that it is not the water, or the pronouncement of the formula, which is necessary, but the spiritual blessing which comes to both parents and children when this holy act is performed in faith. We believe that no one should baptize except those who have been given that power by the Church. We believe that children who are not baptized are, by reason of their state of innocency, still in a state of salvation. But we also believe that parents who refuse to have their children baptized are committing grave sin.

There are several methods of baptism in use in the Ecumenical Church. Some pour the water from a small shell onto the head of the child. Some sprinkle it, and some immerse the child's entire body. No one can say which is correct; it is possible that one is as good as another. Methodists usually sprinkle or pour, and the *Discipline* wisely leaves the method to the judgment of the minister. I have found that it is both reverent and practical to use a small silver shell and pour the water in a small quantity over the head of the child, who is held by the mother or father, over the font.

III

What then shall this child be? That is what we want to know. Baptized into the household of faith, taught the Way by precept and example, trained in the worship of God, surely he ought to grow up as a Christian. It is my firm belief that no child, so baptized and so taught, will be lost from God's fold. He may wander away; he may not be a little angel—and who of us were?—but he is bound by the Holy Sacrament to the Church, and, if the parents fulfill their obligations and the members of the congregation do their part, he will be brought into a saving knowledge of Jesus Christ when the days of his infantile innocence are past.

Will you note the promise which the parents make in their responses? The minister asks the following question, or one similar to it: "Dearly beloved, forasmuch as this child is now presented by you for Christian baptism, and is thus consecrated to God and to his Church, it is your duty to see that he be taught, as soon as he is able to learn, the meaning and purpose of this holy sacrament; that he be instructed in the principles of our holy faith and the nature of the Christian life; that he shall be trained to give reverent attendance upon the public and private worship of God and the teaching of the Holy Scripture; and that in every way, by precept and example, you shall seek to lead him into the love of God and the service of our Lord Jesus Christ." (Methodist Ritual).

Do you solemnly promise to fulfill these duties so far as in you lies, the Lord being your helper?

Please note that these are the questions to which you have answered affirmatively. They will not be carried out by those who think that baptism is a

mere formality. But woe unto those who put a stumblingblock in the way of these children! Woe to those parents who forget their vow and live a life of irreligion before their baptized children! Woe to those parents who feel that their duty is done by sending their children to Sunday School and teaching them by their example, that the Christian life is a matter of small importance.

May I say here what I feel should be said in every pulpit? No parent can discharge his obligation by bringing his children to Sunday School and failing to attend upon the public worship of God. We ministers have some times been a little timid about insisting that people come to "church" as we call it. We have sometimes felt that this would seem to be insisting upon their hearing us, and that we might be criticized for feeling that what we had to say was more important than the work of the Church School teachers. Not long ago I was in a meeting of pastors and superintendents where this tension was brought out very frankly. One superintendent rose to criticise the pastors for their seeming feeling that sermons were more important than Sunday School lessons. Other Church School leaders joined in and accused us of minimizing the Sunday School. Somewhat nettled by this criticism, a young pastor arose and said that ministers could not help resenting the fact that, after giving the best years of their lives preparing to preach, they should have to waste their efforts on people that preferred to listen to an untrained Sunday School teacher.

With a feeling of extreme mortification some of us listened to this exchange of irrelevancies, and wished that someone would rise to say, "Brethren, you are both wrong. The training of the minister does not entitle him to an audience, no matter how much it has cost him, or how proficient he is. 'If I speak with the tongues of men and of angels, and have not charity, it profiteth me nothing.' No minister can afford to place church-going on such a basis. If he has a message from God, then he should be heard as a messenger of God. If he hasn't, all the training in the world won't make him a preacher, or entitle him to a hearing. The most uneducated teacher in a backwoods school may have more to tell about the love of God than he has."

But, on the other hand, it is folly to suggest that the Sunday School is an organization apart from the Church, or that attendance upon its sessions will make up for absence from Divine Worship. Which came first, the Church or its comparatively modern educational ministry? Millions of devout souls in the past never heard of a Sunday School. Today we cannot get along without the teaching ministry *and* the preaching service. Your Sunday School teachers are ministers of Christ, as well as we. But the pastor is ordained to do one thing that you cannot do, not because you are not good enough, but because you are not called to it—that one thing is to lead the congregation in the worship of God. And no matter how much we know about religion, we are not Christians until we have learned to Worship God.

So it is that you who are parents are obliged, not only to attend the worship service, but to bring your children with you. I never look out over my congregation without a feeling of gratitude and holy inspiration as I see thase parents and children seated together in their family pews. But there is also a feeling of sadness as I watch the long line of young people and children who go home after Church School, feeling that their Sunday's worship is over—that Sunday School is for the children and "church" is for the old folks.

Do you ask why there are so many young mothers and fathers who do not attend the worship of God? It is because they have not outgrown their childish fancy that only old folks go to church. They are not old enough, yet!

Yet nothing I have said should make you a bit less interested in bringing your children to the Church School, for here is the place for them to learn about the Bible and about our Holy Faith. Without the Sunday School we would be completely helpless today. It furnishes us our new members, through confirmation classes; it provides a wholesome social life for the whole church; it gives an opportunity for talented people to work for their Church. We must have greater Sunday Schools and greater worship services.

Finally I would remind you that you have promised that you would teach the child—yourself—the elements of religion. No Sunday School teacher can do all of this for you. Perhaps you have been given a little booklet containing the Ten Commandments, some Scripture verses, and memory work. Use this to teach your child at home and then, in addition, see that his Sunday School teacher has your fullest cooperation in the work that is taught there. When your child is old enough, encourage him to attend the pastor's class of instruction and to come into full membership. Remember that the holy rite of Baptism has made him a preparatory member of the Church, but he is not fully a member until he had been confirmed, has ratified the vows which you made for him at his baptism, and has received the blessing of the minister through the ancient act of the laying on of Hands.

What then shall this child be? Largely, that depends upon what you do and teach.

Suggestions to the Clergy

The foregoing section was written as a suggestion for a sermon on Infant Baptism. It might be well to study some of the problems connected with the administration of the rite.

1. Parents need to be trained in the meaning of Baptism. Some are inclined to accept it merely as a form by which the child is named. Actually, it is much more than this, as I have pointed out. The parents should be given instruction in their duties and they should never be allowed to take the vows

without understanding what they are promising. I suggest a preliminary talk with them before the ceremony.

2. It has been the custom to baptize infants at a public service. This is liturgically correct and has much to recommend it, but there are practical disadvantages. A crying, squirming child is sometimes diverting to the congregation, and causes the atmosphere of solemnity to be lost. The parents and relatives of the child are embarrassed to the point that they do not even hear the sacred words. I have found that a compromise is often necessary, and I allow the family to choose whether they will come at the morning hour, or at a special time. I announce the service (if special) and invite as many who wish to do so to come to it. I do not favor a home ceremony, as I wish to emphasize the significance of the presentation in the church.

3. In some places it is the custom to offer a fee to the minister. I do not refuse such a fee, but I always explain that it is not necessary. When they insist, I tell them that it will be used to purchase needed supplies or gifts for the sanctuary. (And I am careful to use the fees in this manner.)

4. It is important that the ceremony should be carried out with dignity and reverence. If there are candles on the altar, they should be burning, and the minister should be gowned or clad in his usual religious garb. The parents (at a private service) should be ushered to seats down front (near the baptismal font) and the minister by his quiet and dignified demeanor should impress upon them the importance of the occasion. When the ceremony is about to begin, he should come to the font and call the parents and any relatives who wish to stand with them. While they are standing, he should read the words addressed to them, and it is permissible to add a few remarks of his own.

The parents or sponsors should always make the correct responses aloud.

Custom varies regarding the matter of the method of baptism. Some ministers follow the beautiful custom of taking the child in their arms, in imitation of the act of Jesus. Others allow the parent, either father or mother, to hold the child, with its head over the font. He may dip his fingers into the water and sprinkle a little on the child's head, while saying the words of the formula, or he may use the ancient silver shell and pour the water three times, in the name of the Trinity. Anything that adds solemnity and beauty is permissible, but the modern custom of shaking water off a rose is sentimental and not religious. Also, it is not in good taste to kiss the baby! Leave that to the politicians.

5. Despite our insistence upon dignity and reverence, we should not be stiff and formal. If the baby cries, it is not out of place to inject a soothing word or a smile to relieve the embarrassment of the parents. After the ceremony, there should be short period of informal conversation with the parents.

We should remember that God's House is not a place for levity, but it is His House, and Jesus loved little children and treated them with gentleness and kindness. If there are other older children along, they should be put at ease by some friendly gestures, and it would be well to remind them of their own baptism and what it meant.

6. If the minister cares to add beauty to the ceremony by dressing in more liturgical garments, it will usually be acceptable. Many ministers who do not usually wear vestments don them for weddings and baptisms. I often wear a cassock and surplice on these occasions.

7. Do not lose sight of the opportunity for evangelism in such occasions. Recently I baptized a baby whose father was not a member of the church. After the ceremony, I asked him if he would not like to take the vows of church membership and he readily agreed.

8. If your church has a baptismal font, it should be placed at the side of the chancel (or "altar rail"). Baptism is a symbol of entrance into the family of God. In early days the font was placed at the door of the church.

If there is no font, then procure a silver bowl and place it upon a suitable pedestal.

The water should be slightly warm in winter, and should be emptied after each use.

9. Note that we do not ever address the child by its surname. The custom of the church has always been to use the Christian name, which is that given in baptism. All through life, the church recognizes only the baptismal name, and uses it alone—in Confirmation, Matrimony, and in the last rites.

10. A final, small but important, suggestion: Always have in readiness a clean linen handkerchief to use in wiping the water from the child's head and in drying the hands of the minister before turning to the book. And don't use too much water—only a few drops is sufficient. I once saw a country preacher pour at least a pint of water on a small child's head, from a cracked water pitcher—and, to make matters worse, it was the wrong child!

Baptism should be a beautiful and meaningful ceremony. We believe that it does something *for* the child and something *to* him. But, in addition to this, it is a ceremony of dedication which should bring the parents face to face with God and their duty.

WHEN BELIEVERS DISBELIEVE

by Reverend Gordon M. Torgerson

Minister, Baptist Church, Worcester, Mass.

Scripture: St. Mark 9: 14-30—Moffat Translation.

Many a children's story or fable has some of the most profound truth we can read anywhere. An idle moment spent with my daughter's copy of Aesop's Fables was most worthwhile. This old Greek spinner of yarns called Aesop, tells the story of a hungry fox who, having gone for days without food, came to a grape arbor. From its vines hung succulent clusters of grapes, and the fox's mouth began to water. With confidence in his agility, he leaped upward, only to fall to the ground unsuccessful. Then he retreated a few yards got a running start, and sprang. Flying legs and snapping jaws churned the air, but again he fell short of his prize. Repeatedly he tried, and repeatedly he failed. Finally with panting tongue hanging from the side of his mouth and his tail between his legs, he slunk off, muttering as he looked back, "They were probably sour anyway."

This is not just a children's story. It's truth. It is the situation in so many lives. When one sees the things he wants and sees possible the fulfillment of his desires and yet never quite reaches his goal, the result all too often is that he decides that that particular prize is sour or useless anyway. So often it is true in the realms of the spirit: we see what we want, and just because we cannot fully achieve it, to take it completely as our own, we sourly conclude there must be something wrong with it.

I would center our thinking on Jesus in his descent from the Mount of Transfiguration. After that mystical experience he was walking meditatively down the mountain pathway when he came upon his disciples, about whom were milling a disappointed and contentious multitude. From men on the fringe of the crowd Jesus marshalled the facts. A father who had a boy given to seizures of fits had brought the lad to the disciples for healing, and they, perplexed, had been able to do nothing. The throng was stilled as Jesus strode to the center of the scene. The distraught father turned to Jesus saying, "I have brought unto thee my son which hath a dumb spirit."

Jesus responded quietly, "If thou canst believe all things are possible to him that believeth." The amazing reply of the father was, "Lord, I believe, Help thou mine unbelief."

I think that is the most remarkable reaction of any person in the New Testament. At least he sounds like the most modern man. One who is not afraid to attest to his doubts and unbelief. This man believed, but disbelief often encroached upon his belief. He wasn't getting everything out of life as

he might desire it. A very natural reaction would be to see the elements of faith beyond one's grasp, and because they were always just beyond reach, pronounce all of faith a waste of time—to walk away declaring these things useless and sour.

Jesus spent time with this anxious father. First, I am sure, becaue the man was honest, This unnamed man was one of the most honest in the New Testament. He was no "Yes" man—he was utterly frank. Jesus never lost patience with such a man. He never forced one to leave his inquiring mind elsewhere when he faced the subject of his own faith. Christianity is never weakened by one who asks questions.

Not only was this man helped by Jesus because he was honest, but because the things he could accept were of infinitely greater consequence than the things he could not accept. Some things he never attained to. He was never quite able to grasp them. He expressed his regret for his doubt. He did not condemn all of faith because of the few things he could not make a part of himself. He did not let it turn sour.

Unfortunately we too often forget the example of this humble believer who sought help for his unbelief. All too often we emphasize what is not rather than what is. We deplore the abysmal lack of world brotherhood and forget to rejoice in the great human ties that do bind us together. We shake our heads over the friction between business and labor and forget to praise the earnest integrity of those who love cooperatively. Often we speak out loudly in righteous indignation about the hypocrites in the Christian Church and never think to tell a newcomer of the many godly men and women who dwell among us.

Do you ever stop to think of how much of our life is lived in the negative? Always with the tone of complaint, in denunciation or whispered gossip, and rarely with the overtones of appreciation and thanksgiving. How often we dwell on the molehill and not on the mountain's height. Christ calls men to live by what they have or by what they can accept, not by what they have not or cannot accept.

Our three Wednesday mornings for mothers have been an educational course in the rearing of children, but much more the series has proven itself a series in evangelism. In the past two weeks fifteen mothers and in some instances, both the husband and wife, have come to my study to discuss religion. Much of it has been a deeply moving inquiry into life. But much of it was written about by Aesop long ago—people who saw something they thought they would like, and because they could not completely make it their own, they have slunk through life, saying it's sour anyhow. And what a tragedy three of those homes are! Because parents had a few questions some years ago, that were never adequately answered, they themselves have never attended church, do

not have their children in church, and do not take part in any form of church activities outside of social functions. The whole spiritual outlook has blurred.

In contrast is the man of the New Testament story, who was living positively, actively, hopefully. He knew that life could get him down, but this could only make him a pessimist if he would let it. Somehow he knew that mind and spirit become a reflection of what we eternally think about; and in the presence of Jesus he could not say, "Lord, I disbelieve,—help me to find something else to disbelieve."

Believers who disbelieve do not dishonor God, for surely God honors a sincere questioner. It is when their disbelief causes them to become negative, perverse, hopeless, that they run counter to God's will. There is nothing wrong in having questions, just so that all of life isn't a question mark. Doubt which seeks a solution can be right, but doubt which turns life into frustration and despair is wrong.

"Lord, I believe—help thou mine unbelief." That is a phrase worth remembering in all our human relationships. If in our fellowship we could constantly seek to believe more in and about each other rather than looking for the things that cause us to disbelieve! We all need to be appreciatively disposed toward each other, not—"I certainly don't think much of his ideas on this issue" or "She just doesn't seem to have what it takes." If only we could say—"Lord, I believe, in him, in her. Help thou my unbelief."

Aside from belief in God, nothing is more needed than belief in each other. A certain New England lad was the son of renowned parents. The boy's father was a doctor and also the governor of Massachusetts. The boy dreamed of what he wanted to become, but he needed someone's assuring faith and trust in him. When he told his father he wanted to enter public life, the old man, able to see only the worst, retorted that his son could surely never become a great speaker. When the boy graduated from Harvard Law School the father still had no encouragement. When the boy became a judge, all the father had to say was: "To think anybody could make our little boy a judge!" Yes, that little boy became a judge—a judge of the United States Supreme Court, and one of our finest legal minds—he was Oliver Wendell Holmes, and he admitted that his father's distrust and disbelief in him would have ruined him if it were not for his mother's counsel, which was always "Of course you can be a public figure if you want to, Wendell—of course you can." She had her doubts, too, but dwelling solely on them would have benefited no one. Fervent was her prayer—"Lord, I believe—help thou mine unbelief." People can be made whole and complete only when others have faith like that.

There is one home that always gives me more of a lift than any other I know. Just an elderly couple, no longer able to do much—but how much they do for the spirit of everyone who visits them! The wife is almost totally

blind. A serious accident crushed the bones of one leg, so that she can scarcely walk. The husband met business reverses that left him an old man, who had to begin all over again to find financial security. Their only daughter contracted T. B. They could have dwelt unendingly on the question of why so many things had gone wrong for them. Their experiences were the perfect setting for constant melancholia. They had reason to raise more doubts or questions than any family I know. But they are in fellowship with that unnamed father of the New Testament—for each time I visit there, before I leave we join hands, and the father of the household prays, thanking God for all the things we have and enjoy. I never leave that home without feeling its whole spirit is, "Father, *I believe*—help thou mine unbelief."

Count Leo Tolstoy has written that familiar story about a Russian storekeeper who was humble, devout, truly a man of God—one who chose to affirm life rather than to deny it. One who could reverently say, "Lord, I believe—help thou mine unbelief." In the cold of a winter's night, he sat in his basement shop. As he sat, he read his Bible and came to the words: "Wait on the Lord—be of good courage, and he shall strengthen thy heart. Wait, I say, on the Lord." While musing on these thoughts he fell asleep. As he slumbered he dreamed. He heard a voice calling him say, "Martin, Martin, look into the street tomorrow, for I shall come." Startled, he awoke, and could hardly wait for the morrow to see the Lord.

When the day dawned, he waited expectantly. He wondered if he should waste his time on others or if he should just wait for the Master. He didn't come. Martin's lips must have formed the words, "Lord, I believe—help thou mine unbelief." As he stood looking out of his window, his heart filled with futility and despair, he saw an old snow shoveler standing by, trembling with the cold. Martin took him in and warmed and fed him. Later, thin wooden shoes crunched the snow as a young mother struggled down the street. Eagerly Martin rushed into the cold to help her. At the end of the day Martin's doubts almost eclipsed his hope. The Lord had not come. As he ponders, a boy is charged with stealing on the streets, and Martin hurries to help. Through all his experience, this aged store keeper refused to dwell on what he does not possess. His every energy is devoted to all the life and goodness about him. That night, too, he read his Bible. The words, "Lord, when saw I thee enhungered and fed thee, or thirsty and gave thee drink? When saw I thee a stranger and took thee in, or naked and clothed thee. "A voice spoke from out the darkness, "Martin, don't you know me?" He looked about the little room and then read the next lines, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Truly Martin was happy. He had believed, and the Master had helped his unbelief.

May we, likewise, who are able at times to see only part of the whole, ever live actively and positively for the good of all, for in living by the faith we have, we shall achieve faith we long for.

THE REVIEW LABORATORY

A few years ago several parents of children and teen agers found themselves up against a problem which seemed to demand the concerted action on the part of several families. We thought that the movement was of interesting value when it was undertaken for the initial work points up the problem which many parents are facing today. Dealing as it does with families not afflicted with the disease of poverty it nevertheless recognizes the universal need for two things: the necessity for a happy, purposeful childhood, and the kindly understanding supervision of parents who know that the business of properly rearing children is the major responsibility of every adult.

The group whose thinking provides us with our *Laboratory* thought in this issue of the *Review* were parents drawn from North-western Bergen County in New Jersey. Their work took into cognizance the fact that wholesome living must go hand in hand with all activities of the community, the schools, the churches and all other interests which concern youth.

We do not contend that this community has provided us with a new idea but we do think that any community which thinks in terms of its churches as a vital and real force, (and these churches, working together, find it paramount to provide for its youth through an Activities Committee) and its schools as more than a casual teaching agency (for character development receives unusual stress in the curriculum), deserves special attention.

Every agency of the community is interested in this *building* process to the extent that it is doing something about it. For example, for several years the Council of Churches has sponsored a New Year's Eve Dance for the young people of the community. Another fine thing carried on in the area is that of the business men who give prizes for the best drawings (and they're really good) on their windows at Hallowe'en.

Suggestions For Social Activities For The 7th Grade Children

1. Parties to end at 9:30 o'clock.

2. Mother of child giving party should give a warning 15 minutes before party ends. At the end of that time the party should end immediately.

3. Supper parties are suggested as they start early and naturally can finish at an early hour.

4. It was unanimously agreed that children should not be permitted to call parents on the telephone when party is over.

5. Parents should be on time to call for their children. It was agreed that it was the duty of the parent of child *attending* the party to call for the child when party is over.

6. However, if some children have not been called for, the parents of the child giving the party should take child home as soon as other guests depart.

7. Stress was laid on the necessity of invitations.*

Some mothers preferred a written invitation.*

Invitations should state time for party and most important, the time the party should end.

All invitations should either be sent to the home or a telephone call made to the child at his home.

Invitations to parties should never be given at school.

8. Child, with mother's assistance, should plan party as it would be helpful for future experience.

9. All parties should be planned, i. e. games—time for dancing—home movies, etc.

10. All parties supervised by parents.

* This evidently eliminated fiction parties.—Ed.

Suggestions For Social Activities For 8th Grade

1. Dessert or supper parties recommended to precede dances, etc., rather than after party get-togethers.

2. Parents of children attending party should call for children.

   a. No telephone call to parent at end of party;* time for party's finish should be mentioned at the time of invitation.

   b. All invitations should be to the home. No invitations should be given at school.

3. No parties, movies, etc., on school nights.

4. Ten o'clock is the time recommended for closing parties and not later than 10:30.

Dating

1. *Encourage* groups of boys and girls to go to parties, movies, skating and church parties; discourage individual dating and "going steady."

2. Parents should *take* children to parties, movies, skating, church parties, etc., and *call for them on time.* Children should not be permitted to walk home.**

3. It is suggested that parents share transportation responsibility.

4. Discrimination in choice of movies should be encouraged.

5. Parents should urge children to be more courteous in the movie theatre; many parents do not realize the thoughtless and careless behavior at week-end movies.

6. Encourage informal get-togethers such as: during the winter, ice-skating parties and sleigh riding; in the spring, picnics, baseball, hikes, etc., rather than the movies.

7. It is recommended that adult or high school older brother or sister stay at skating parties.

* Parent should know of party beforehand.

** If walking the children should be accompanied by an adult.

CHURCH CALENDAR AND AUDIO- VISUALS AIDS

Day	*Film Suggested*
February 10, Race Relations Day Founder's Day	Beyond Our Own
February 17-24, Brotherhood Week	We Are All Brothers, FS.
February 27, Ash Wednesday Lent ends April 12	Life of Paul Series also in FS.
April 6, Palm Sunday	The Hours of Trial Barabbas the Robber His Last week, FS.
April 13, Easter	The Resurrection Easter Carols
May, Youth Sunday	The Call of Samuel How Great a Flame The Boyhood of Jesus
May 4-11, National Family Week	The Home The Prodigal Returns As We Forgive
May 18, Rural Life Sunday	My Name is Hahn Ruth
May 22, Ascension Day	The Living Christ
May 30, Memorial Day	The Silence
June 1, Pentecost and Missions Sunday	David Livingstone
June 22, Children's Day (Denominational)	The Way of Salvation From Fear to Faith
September 1, Labor Day	The Good Samaritan The Day's Work
September 28-October 5, Religious Education Week	A Countryside School Teacher
September 28, Foreign Missions Day	The Synagogue
October 5, Varick Day	The School
October 20-26, National Bible Week	The Book for the World of Tomorrow Life of William Tyndal Belshazzar's Feast

October 26, Reformation Sunday	World Council of Churches, Amsterdam, 1948 also in FS. A Great Cloud of Witnesses
November 11, Armistice Day	The Silence
November 23, Thanksgiving Day (Sunday)	The Parable of the Sower The Woman of Samaria
November 30-December 24, Advent	Prince of Peace On the Road to Bethlehem George Frederick Handel Silent Night
December 25 Christmas	The Nativity When Jesus Was Born
December 31, Watchnight	Faith Triumphant The Wedding Feast
January 1, Festival of the Christening	Prince of Peace

BISHOP GEORGE GALBREATH

Bishop George Galbreath was born in Lancaster County, Pennsylvania, March 4, 1799. His parents were slaves named Adam and Eve, owned by a Dr. Galbreath. He was raised in the family of Moses Wilson in Hanover Township, Pennsylvania, and was given a common school education. He remained with the Moses Wilson family until shortly before emancipation. He was taught the carpenter's trade by John Miller and the cabinet maker's trade by John Okey, the latter of Middletown, Pennsylvania. He was converted in a Winebrennarian meeting in 1826, later joining the Methodist Church. When the Rev. Jacob D. Richardson organized a Zion Church there he was transferred to the Zion Church and was licensed to preach. He joined the Philadelphia conference in 1832 and was elected a Bishop in 1848. He served less than five years, probably because of poverty stricken and hardship conditions which he had to endure. He died in 1853 from asthma after a trip over the Alleghenies.

EDITORIALS

THE NEED FOR RECOGNIZING DUTY

Perhaps one of the cardinal weaknesses of our church today is the fact that all too frequently leadership forgets duty or fails to recognize it. Diagnosis of need is just as paramount now as it has ever been and this coupled with duty, obligation or whatever one may call it, should dominate our actions and thinking. Time was when *noise* made the man or local accomplishments elevated him but these cannot be listed as *booster items* in our world at the present moment.

This Editor has long maintained that the path of duty is the only one which should claim any attention. Given that it is not a popular one—yet the high joy of inner satisfaction demands careful adherence to that call of duty. This essentially involves every lay leader, every minister, every General Officer and every Bishop of the Church, for position merely intensifies responsibility, the neglect of which brings its own degree of punishment based upon the range of that responsibility.

The Editor insists that every man—every leader, has the right of interpreting duty as he sees it. This does not mean that any individual has the right of unchanging interpretation. A partial duty of all of us is to aid in the revision of him who appears one-sided. This revision, however, should not be based upon selfish aims. The goal of the whole in every case should be the sole approach.

As we approach the General Conference in May it can surely be said that *duty* has not been recognized in every instance. Many of us may plead *not guilty* to neglect simply because the responsibility has never occurred to us. Others have ruthlessly slain the cause because it presented itself at inopportune times. Still others have merely lacked the will to fight. It may be hard to judge punishment but—God, alone, will have the answer.

PLACING HAY TOO LOW IN THE MANGER

As a boy, farm life intrigued me even though the rigors of the Pennsylvania mountain farms were mighty distasteful. Today, in searching for answers to problems I am glad for some of those rural experiences. For example—I often wondered why mangers were built so high. The frugal farmer not only insisted on them being built that way but he was carefully insistent that hay from the mow was so placed that there was least opportunity for waste. Many a man of the soil has cautioned the helper that hay was not

meant for bedding cattle. Straw, a by-product of grain, was not only cheaper but found its sole purpose in providing bedding for farm animals.

Throwing hay around indiscriminately, allowing cattle, sheep and horses to trample it under foot was wasteful. One never scattered hay on the floor, for putting it too low destroyed its usefulness. Of course—just throwing it down from the mow was the easy and *quicker* method, but doing so served a wasteful end.

But you may ask, what is the purpose in using ink and paper and time to talk about hay. What is the idea anyway?

For the past sixteen years the Editors of the Review have faced criticism on the magazine content. Many have said "it's too high." Some have been insistent on a lower tone. Others have stated that you cannot use much within its covers.

The Editor is aware that these criticisms are not idle words, yet in listening to them it appears that common judgment brings one back to but one conclusion—the ultimate good of all. Let us look at the problem from a wider viewpoint then might be considered.

Editors can be powerful people in the church. The Editors of the Zion periodicals, Drs. Lovell, Tross, Pope and the writer can touch more potential power of the denomination than any other official. Bishops, once elected are invariably and unwisely, restricted to their respective areas. General Officers enjoy a distinctive privilege of connectional-wide affiliation but beyond this Editors gain the added advantage of talking with the *reading* part of the church. Immediately the editor is faced with temptation—a temptation to be popular. The voice of clear commitment to duty may go unanswered and unheard. And now to be specific . . .

The A. M. E. Zion Quarterly Review could be a backslapping, popular periodical in the church. It has been that type of magazine and surely it could be again. However in the final analysis, one person alone would be served—the Editor. Instead, we have humbly attempted to be the servant of our church as we should.

The Review has kept before it the knowledge that in many instances the magazine was the only one which many ministers could afford. In other cases it is the only one taken. For that reason we have deemed it necessary to do all we can to widen the reading experience of every minister. This has been done by our book reviews, articles appearing in other magazines of interest to churchmen, and articles written expressly for the Quarterly Review.

The Church, through policy, has heightened our problem, especially since we have rules covering ministerial membership which defy common interpretation. The fact that the "Call To Preach" can be answered by anyone regard-

less of preparation not only brings its difficulties but has aided immeasurably to our loss of community leadership, this cannot be ignored. Yet to lower Review standards attempting to cope with the problem would in turn, create other problems.

As a Church we must be interested in satisfying human needs. Needs may be different from common desires and usually are. This fact alone brings about conflict and yet is there anyway a man can be helped unless his needs are recognized? To succumb to his desires merely means you foster within him no disturbing dissatisfaction with him as he is. In other words, you pat him on the back and send him on his way with a false sense of security while all around him his world is crumbling.

A careful study of our Church will reveal to any open mind the fact that Protestant Christianity among Negroes is slipping. Call it what you will but somewhere we have missed the boat, the train or something. Any philosophy which leads us to turn aside from challenging thinking and constructive evaluation will tend to sink us deeper into the quicksand of futility.

Perhaps, in bland language, we need to know that the day when the fattest hen or the biggest rooster in the yard found its way into the preacher's stomach has passed. In all too many communities the pastoral figure casts a mighty small shadow over against his contemporary the school teacher or the physician. To be an effective force, rejuvenated and impressive, the Minister must realize the temporary entertainment of *coat-tail popping* is not sound leadership.

In any village, town or hamlet where the school teacher or physician has become the community leader, displacing the Church, one can discover results of that leadership of a tangible nature—results built upon sound forethought, work and experimentation, all based upon the urgent presence of human need

The Editor wonders if the most of us have not been nurtured on the idea that the Church is all too different. In our public schools, standards have been moved up many times in the last twenty-five years. In fact, the revolutionary process along this line is astounding. In medicine, in all science, the aim of DuPont has been common—Better things for better living through chemistry. And while these standards have been diligently searching for improvement levels the Church—why the Church entertains the idea of lower standards. And what is happening?

Granted: that we have lost the impetus of community leadership—there are other indications of weakening elements—all in part occasioned because of the ignoring of mental challenges.

If the Negro Protestant Church wishes to see itself interpreted it has but to turn to our Press—our weeklies and our monthly magazines. The Editor

is well aware that in these ranks we have some friends, but he still wonders how much good *Confessions* have done us, not to mention a series of unfortunate incidents which have been magnified. Is it helpful to observe that one of God's Shepherds has fifty suits while many of his Sheep have but one coat and some none at all? If these instances are too isolated, and I know this to be the case, then the Church needs to take *united* action against unfavorable comment. But let us not forget that some of these isolated cases are existant and that they have been occasioned by our lax methods.

Is the time not ripe for standards in our leadership?

In all too many instances we have had to confess our impotency in leadership. The Church has retreated from slum areas instead of facting up to the challenge. She had closed her doors in village and country when her membership, because of economic shiftings found the modes of transportation choked with city-bound rural families moving away. And because we have had no imaginative program our ministry could not follow. Study carefully the Middle South and there you will find your answer.

We have all been guilty and are responsible. Bishops have run away from Districts, Generay Officers have ignored challenges, ministers have selected courses of least resistance. But, alone, stands the need, the stark reminder of the Christian task at home.

IN MEMORIAM

For the fifth time this quadrennium the leadership of the Church were called upon to pay final tribute to one of her great Bishops for on February 21, 1952, Bishop Paris Arthur Wallace was gathered to his fathers. Few instances have there been when the Church has had to face ranks so depleted as she does in the present hour.

Within a few monthes after the rise of the General sessions at Louisville, Kentucky, Bishop Frank W. Alstork departed this life. The Editor has special cause to regret the passing of Bishop Alstorw not simply because he was our friend but because of his deep and sincere interest in us and in the Church. No more strenuous worker could be found anywhere in the Master's vineyard. Perhaps he took his church work all too seriously for he was stricken while driving about the area over which he had been assigned.

Scarcely a year ago Bishop E. B. Watson ceased his labors and again the church was stunned. This humble servant of the Most High likewise felt the responsibility of the denomination so keely that he literally punished himself to further the work. Frugal to the point that he endured hardship, for this writer has seen the kindly man undertake an overnight bus trip to lessen

expense on his church, he utilized the last breath in his body to conduct the affairs of his God.

Bishop Benjamin Garland Shaw passed away hundreds of miles away from his home looking after the affairs of his conferences. There are those who quietly state that he knew the close of his career was not too far distant but his energy and will and courage never faltered until the end.

All too recent in the minds of many of us are the sessions at St. Louis, Mo. Bishop Buford F. Gordon had always exhibited that unbounded energy and enthusiasm which lent courage to many a faint hearted soul. Yet, within one week from his departure from St. Louis he too was sleeping. The dismay which came to hundreds of Zion people, especially those who have the welfare of Lomax-Hannon at heart knew no bounds. As we have said so many times before, we dare not question the wisdom of the Almighty but the going home of Bishop Gordon has brought great burdens to his Church.

In retirement a few miles from the banks of the Hudson Bishop Paris Arthur Wallace sat day after day following the progress of the Church he so dearly loved. After 24 years of active service he wended his way home in the twilight of life to dream of the days when the battle was joined and the conflict was stormy. To the casual visitor he had but two questions: "Is it well with the Church? Is it well with you?" Today, he sleeps in peace.

The highway, this year, has been strewn with the weary bodies of God's ambassadors who worn out by the fray, have sad down to rest awhile. Our General Officer, George F. Hall, who slowly trudged to his death bed at God's bidding; J. L. White, J. W. Black and many others. Those whom God hath called we bid God speed.

BISHOP CHRISTOPHER RUSH

Christopher Rush was born in the state of North Carolina, Crevens County, in the year of our Lord, 1777; brought from darkness to light in 1793; came to New York in 1798; joined the A. M. E. Zion Church in 1803; licensed to preach in 1815, ordained in 1822 and elected Superintendent of his connexion in 1828, and so has been re-elected every four years until the present date, 1843.

From the Rise and Progrecss of the African M. E. Church.

BOOK REVIEWS

Protestant Thought in the Twentieth Century

Edited by

Arnold S. Nash, Dept. of Rel.

University of N. C.

The Macmillan Company, New York. 1951

A Report by

I. Benjamin Pierce, Presiding Elder

Columbus District, Ohio Conf.

This book is a symposium which concerns itself with the question of Protestant thought in America during the first half of the twentieth century as it relates to some understanding of the cultural crisis as a whole for these United States of America have grown-up, and in the affairs of the world, politically, economically, as well as religiously, is playing a creditable part. "To point out thus the role of America in the religious life of the world is, of course, to indicate that American life is based upon a unique experiment in cultural pluralism where what binds a nation together is not a particular religion but a certain attitude towards religion. Yet that fact, important though it may be, must not obscure its correlae, namely that the religious roots of American culture lie in Protestanism." It was with something of the above in mind that these authors were asked to, in this particular sphere of scholarship, point out an interpretation of Protestant thought as it relates to North America as the events of the first half of the century passed by with their force and impact. And so, to me, this work is Protestantism in action in the several phases of theological scholarship. That is as these thirteen men in their scholarly surveying have given it to us.

From a historical point of view, author Nash, likens western civilization to a great stream formed by the confluence of its tributaries from Mesopotamia, Egypt, Palestine, Greece, and Rome as they produced that mighty stream we speak of as Pax Romana. The river of history like the rivers of geography, the continents of the earth, continually change their speed, their volume and often their course; though sometimes the changes are slow and imperceptible; at times they are almost cataclysmic. Frequently the source of these changes is a constituent part of the course of the river; such is the Niagara Falls for the Niagara. On the other hand it may be as in the impact on the Mississippi of its tributary, the Missouri, the origin of these changes comes from a cause external to itself. Western civilization has in its course reached certain turnings whereby every aspect of the life of man and society have been revolutionized. There have been some two main revolutions during the Christian era

upon western civilization. The fall of the Roman Empire in the early years of the fifth century, when ancient history ended and medieval history began, the first; and at the turn of the fifteenh century when medieval history ended and what we at present call modern history was born. Feudal culture with its manor and serf gave way to the entrepreneur and the wage laborer. Christendom as a theoretic political unity fell before the new forces of nationalism to make way for the sovereign nation-states system. Scholasticism as the pattern of correct thinking was crowded out for the scientific method and historical study to the paths of discovering truth, the second. In each of these fundamental changes we see a new class, socially, who demanded substantial control in the affairs of state.

Each of the authors base their thought of the new era that is now upon the world in terms by which the atomic bomb has persuaded the stubborn Anglo-Saxon mind; maybe not yet the Russian, to recognize a need to limit the sovereignty of the nation-state by some form of appropriate international organization. This is made all the more clear when we see our Congress, Democrats and Republicans alike, permitting our armed forces to serve under international authority; and to have the British Prime Minister (Mr. Churchill) ask America, U. S. help police the Suez Canal Zone, in 1952. Or that we need to be thinking in those terms for the future. Even in domestic politics we have faced a great change as to economic planning, all of us both Republicans and Democrats believe in the "welfare-state." Only fourteen out of three hundred and twenty-seven voted against it in October of the past year in our Congress at Washington, D. C.

The study of the Old Testament, G. Ernest Wright of McCormick Theological Seminary, is called The changing mood in the household of Wellhausen. He makes clearer the work of the American Oriental Society, in the field of archaeological research, as it relates to the Old Testament and the study of the same today. The study of the Old Testament in our country is in an uncertain position at the moment and suffers severely from a lack of highly trained personnel with a deep theological interest and a broad cultural background. However, the future is filled with promise.

The study of the New Testament, Floyd V. Wilson of McCormick Theological Seminary, is as he says, Through historical study to Biblical theology. Certainly the many scholars in this field have shown that we have been producing a theology that we must call A New Testament Theology, and there is a great task ahead since the date and origin of so many New Testament books is still uncertain.

The philosophy of religion, George F. Thomas of Princeton University, asks the question, Can the philosophy of religion be theologically neutral? The author sets forth the idea that the hostility of many theologians to philosophy on the one hand and the indifference of most philosophers to religion on the

other hand is a striking sign of the cleavage between reason and faith. The reason for our neutrality stems from the going struggle between Liberalism and Neo-Orthodoxy. Philosophy of religion during the first half of this century has been fundamentally anthropocentric rather than theocentric, or value-centered rather than God-centered.

In Systematic Theology, Walter M. Horton of Oberlin's graduate school of theology, makes the trends in liberalism chastened by tragedy stand out in his three periods: 1. Growing liberalism 1900-1920. 2. Controversy and revolutionary, 1920-1935. 3. Constructive restatement, 1935 to now. The way the author expresses himself gives one the desire to do a great deal of research to find out, as well as refresh, theological thought of the church.

Christian ethics, by Waldo Beach of Duke University, and John C. Bennett of Union Theological Seminary, from the ethics of hope to the ethics of faith. The problem that is most important out of the widespread acceptance of many common ethical standards by Christians and non-Christians alike in the American community. Ideas on various social creeds touched the whole of life, marriage and the home, race relations, and international affairs including Christian attitudes towards war; while through Christian guidance for action in society under conditions which preclude the absolute identification of Christian ethics are being sought continually.

Church history, George H. Williams of Harvard University. From historical theology to the theology of history, declares that it is possible that an American Negro historian of the Church may, reaching back for basic categories of interpretation to the Judaeo-Christian experience of redemptive suffering and to the concept of God's Covenant with His on-going Israel of history, give a new interpretation of the destiny (historical) of Christianity.

Pastoral theology and psychology, Seward Hiltner of the Federated Theological Faculty, University of Chicago, in Through pastoral psychology to pastoral theology had its major growth through religious education, the Bushnell, Horace, idea of rightly routing the children not without the children themselves saying something as to where they should go. It has come to its full years, counseling, psychotherapy et. al.

Preaching, by Charles W. Gilkey, dean emeritus of the Chapel, University of Chicago, is spoken of as The recovery of the Word of God. It is in the language that this generation understands as it has been in every generation since the Day of Pentecost. "We hear them speaking in our tongues the mighty works of God." Yes, there is still much powerful preaching in the Protestant Church today. This author doesn't see all the great preaching as having been in the past. There is still great preaching in our pulpits today.

Christian Education, by H. Shelton Smith of Duke University, in a question gives the answer to—Do progressive religious educators have a theology?

The author does not come out into the clear, but gives three alternatives which may be taken by these educators. Their theology is wrapped in the philosophical principle of the doctrine of the divine immanence of God. This is for the main, however, there are those of the other side.

Reunion and the ecumenical movement, by Henry S. Leiper, associate General Secretary, World Council of Churches, calls this chapter Towards unity through community. It is an evaluation of the coming great Church, of unity and union.

Christianity and other religions, by John A. Mackay of Princeton Theological Seminary, is truly the recovery of the Gospel. The Church, in a new sense the Mission, in the knowledge that Jesus Christ is Lord, and the hope that all men shall acclaim His sovereign Lordship.

The authors are convinced, though speaking in their own separate fields:

First, that the Word of God transcends any expression of truth whether ecclesiastical or literary, and for the same cause the Protestant Church in every movement, ecumenical and otherwise, must urge the same.

Second, that in the world of scholarship and science Protestantism must face the truth which is always more than educational organizations or ecclesiastical assemblies.

Third, that Protestantism must not hesitate to speak and act concerning concrete issues as they appear on the scene. To do this Protestantism must be obedient to Christ's commandment to be in the world but not of the world.

This is a fresh study in theology that is well worth the price and time of all our ministers and teachers in Zion today. It is good for the liberals as well as the fundamentalists among us.

BISHOP WILLIAM MILLER

Bishop William Miller is believed to have been born in Maryland in 1790. He lived in Philadelphia a greater part of his lifetime. He united with the A. M. E. Zion Church in 1826. He had been elected and consecrated deacon and elder prior to 1830. He associated Bishop Rush in Pennsylvania after the death of Bishop Varick. He was elected the third bishop of the church in 1836. He died in Philadelphia in the year 1846.

CENTENNIAL CHURCHES OF THE A. M. E ZION CHURCH

Editor's Note: As we are able we have been presenting little known facts of our Communion in order that our ministry might become well informed concerning our history. Recently the Avery Memorial Church, Pittsburgh, celebrated its 102nd anniversary. We were sincerely impressed with this account presented by one of the members, Miss Clementine Berry.

Rev. Charles Avery, prominent Allegheny philanthropist, educator, minister and business man was born in Westchester County, New York. He received very little formal schooling. He worked in a drug store and furthered his education by studying at night.

Through his studies he became interested in theology and studied religious teaching. He was undecided for a time whether to become a regularly ordained minister in the Methodist Church or to follow his drug profession and at the same time be a local preacher; he finally chose the latter course.

He came to Allegheny about 1812. Soon afterwards, perceiving the advantages of the growing little town of Allegheny he moved across the river. He became associated in the cotton industry thereby laying the foundation for his later wealth.

A philanthropist at an early age he donated the first five dollars he ever earned to the building of a neighborhood church. He was a strict abolitionist and an advocate of equal rights for Negroes. He was active in conducting the Allegheny stations on the famous Underground Railroad, by which many former slaves won their way to freedom.

On the grounds of his own home he founded and endowed Avery College for the education of Negro teachers.

The congregation of Avery was organized before Rev. Avery erected the present building but they were not well-housed. When Rev. Avery launched Avery College he granted permission to the congregation to use the sanctuary or the top floor. To be sure, he must have had just that in mind when he put the sanctuary where it is because it was not a school for religious instruction that he built, but one for the education of Colored Americans in the various branches of literature, ancient and modern languages and science.

The sanctuary with its congregation was called the Allegheny Mission Church.

For some time the college and the church existed side by side. The invest-

ments with Monongahela amounted to 500 shares of capital stock, and this brought a substantial income to the institutions. However, in July of 1897, the United States Government purchased the locks and all the property, including the stock of the company, and made a cash settlement of $67,000 to the Trustees of the College.

Then on June 13, 1898, the Court of Common Pleas of Allegheny County directed the trustees to invest $65,000 in first mortgage on real estate in this county. They did according to the court directive; but affairs within the board of trustees arrived at such point as to cause the loss of the investment. For one thing the charter required that the board consist of nine trustees, three of whom were to be white. But there were only six all of whom were colored.

The State of Pennsylvania granted them aid in 1911, but withdrew it in 1912 because of gross irregularities. Avery College began to die.

The church struggled on. The Reverend J. C. Taylor, the pastor at that time, and the board of trustees of the church went to court and asked for the entire physical plant. The case was heard in the January 1917 term of the Court of Common Pleas of Allegheny County, Pa. And the court granted their request; and from that time on Avery Memorial A. M. E. Zion Church has continued.

THE QUESTION BOX

I am a bit confused concerning the matter of infant baptism in our church. Some state that the child thereby becomes a member of the church. What is your opinion?

In answer to your question allow me to quote from the Official Directory published in 1895.

> "Children baptized in the A. M. E. Zion Church are regarded as members of the church by virtue of the Divine Atonement and the Sacrament of Baptism, the latter being the external form of their induction into the church; and when of susceptible age they are to be enrolled in special classes and assigned proper leaders, who are required to instruct them in the nature and object of Holy Baptism, to appreciate and read the Holy Scriptures, to learn the Lord's Prayer, the Ten Commandments, the Catechism of the A. M. E. Zion Church, her doctrines and polity, and the Apostle's Creed, and when thoroughly indoctrinated in the peculiar forms of the church and giving evidences of a Godly life are to be transferred to the regular church classes and enrolled as responsible members in full connections."

As a minister of the A. M. E. Zion Church what should I teach regarding the church, its beliefs and principles?

Since this question demands a rather full answer the Editor will attempt to formulate it in the next issue of the Review.